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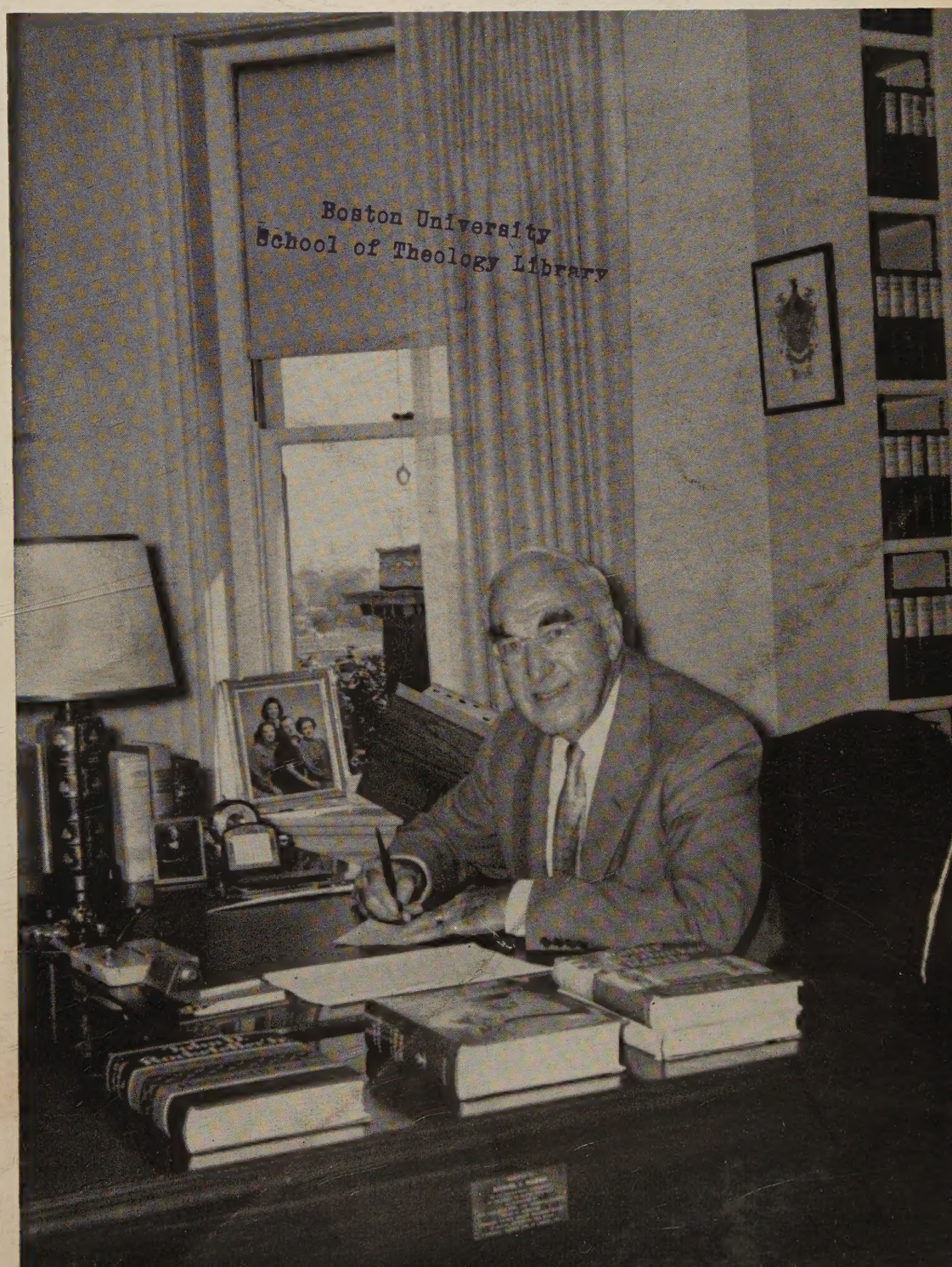
New England Methodist Monthly



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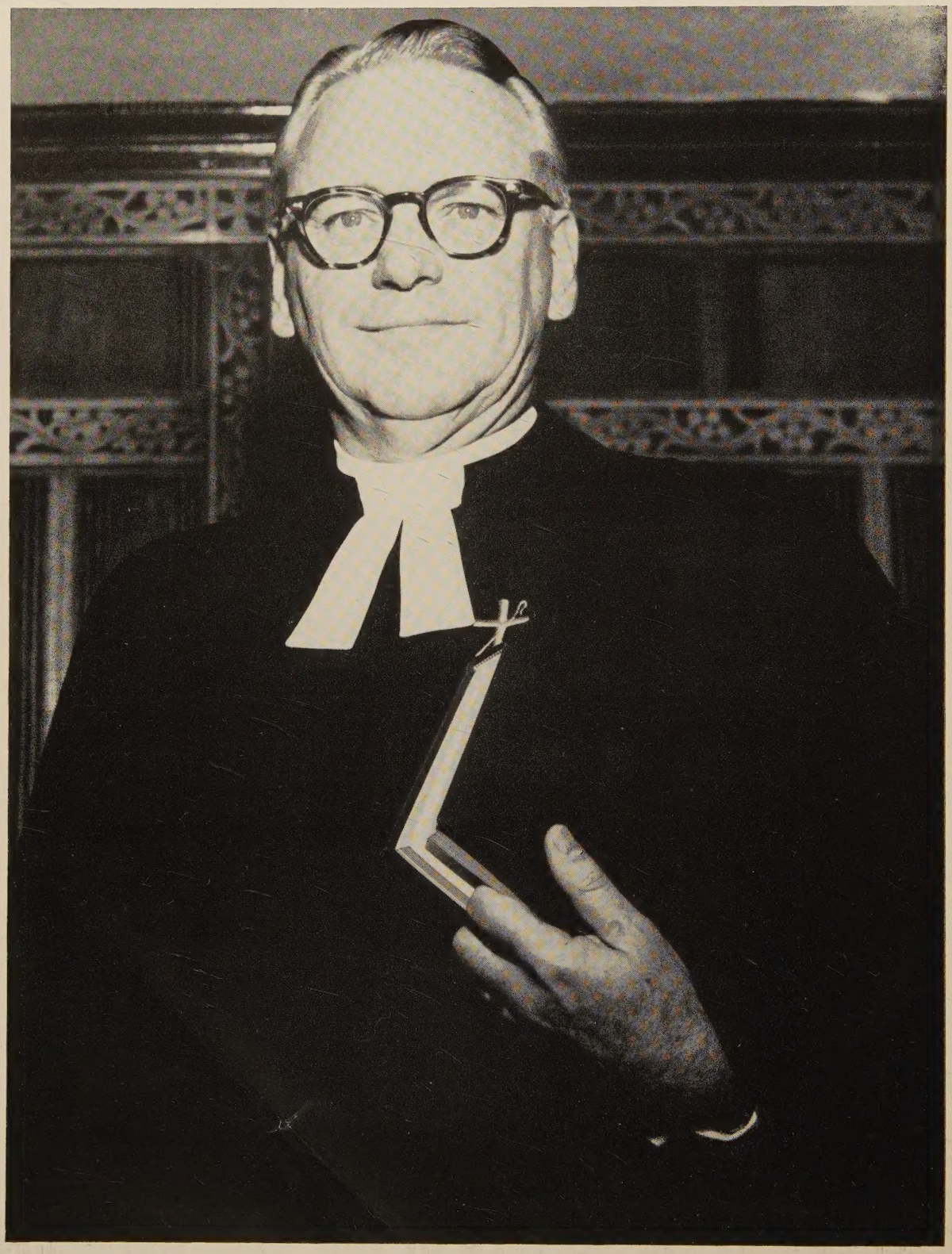

ZIONS HERALD

New England Methodist Monthly

Established in 1823

Volume 136 No. 7 July, 1958

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In a Sentence

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"The Roman Catholic Church has been so much concerned with unity that it has neglected the great and fundamental truth of the Church's need of renewal."

—Dr. W. A. Visser 't Hooft

•

"If we travel at 10 miles a second in our space vehicle, or 36,000 miles per hour, it will take us 6 hours and 10 minutes to reach the moon, 24 days to the planet Venus, 58 days to Mars, 108 days to reach the sun, and 11½ years to reach the farthest planet, Pluto."

—Dr. Hugh L. Dryden

•

"Modern preaching is ineffective because we only answer questions with little effect on the modern world."

—Bishop John Wesley Lord

•

"It is when the changed home and the changed family neglect the welfare and the training of the child that the beginning of crime is seen."

—Dr. W. Vernon Middleton

Front:

The renown of Dr. Daniel L. Marsh has assumed legendary proportions. A former president of Boston University and the present chancellor of that great Methodist-related institution, Dr. Marsh has won for himself a permanent niche in the Hall of Fame of American higher learning.

Inside Front:

Bishop John Wesley Lord, resident in New England, as he presided at the communion service of the biennial national conference of the National Fellowship of Methodist Musicians at Marsh Chapel, Boston University.

(Photo by Boston University Photo Service)

Editorials

The Hungry Multitude

The recent Methodist Anniversary Vespers held at Boston University Field with 12,000 Methodists from all of New England attending to hear Bishop G. Bromley Oxnam speak and the choir of about 1,000 voices sing, demonstrated the value and need for the multitude in promoting the Church of Christ and His conscience.

No one knows what might have been the fate of the Christian message if the multitudes had not followed Jesus and the crowds gathered to hear Him speak. Of course, His power seems to have been concentrated in only a few, but the value of the mass impact upon great numbers of people was the awareness of Jesus which swept throughout the land and prepared the atmosphere for the preaching of the few. Without the word-of-mouth promotion and the publicity of a large crowd on many occasions when the Master spoke, Christianity may not exist today.

Naturally, a limited point of view sometimes sees only the power and importance of "two or three gathered together." Such a one-sided program for any church or denomination may be the result of firm and conservative conviction, or poor leadership, or lack of support, or a destructive notion of isolation mistaken for individual freedom and independence. Mostly, however, churches and members who hold an animosity against promotion and publicity and large assemblies for the greatest Cause in the world simply will not make an effort to raise the necessary funds. They are like the gardener who plants his little handful of seeds because he does not believe he can get more seed, and if he planted more seed he would have to work harder, more people would have to work in his garden, and eventually it would produce enough to feed the hungry multitude. So he does not plant any more seed and his garden remains the little patch behind the bushes and the hungry cry for bread.

One of the pleasant aspects of the method of mass communication is the accumulation of sharing a little. When many give a little no one needs to give much and when many work together no one needs to be burdened. Of course, a few who do the organizing take on several extra hours and responsibilities but they need not be exhausting when the many give active support and co-operation. Often, strange as it may seem to those who are crushed under small matters, the big event is easier to produce than the small one.

However, any church to be effective in its total program, must give attention to both the "two and three" and "the multitude," even though it be a rural unit of twenty members or a suburban unit of several thousand members, or a conference of all units. To give full effort to either of the two means of spreading the Gospel is to stifle the power of that Gospel because of a church-blindedness which sees only one point of view.

The day of mass communication, the total impact, the sweeping message is here. The Church has available every modern technique and latest invention for preaching the Word to two or three and to the mul itudes—what are we waiting for?

—JDE

The Half-Educated

Thousands of students have rolled off the academic assembly lines with sparkling new diplomas and degrees. They are the half-educated of this generation They are poorly equipped to take over a world that cannot survive when controlled by those of the half-knowledge.

With vast institutions of higher learning, skilled instructors, great storehouses of books, and the impelling urge to learn more rapidly, the product is lacking in the most essential knowledge of all—the knowledge of God.

The knowledge of God, rightly understood, is the knowledge of God as the ultimate and personal reality. Knowledge about God's creations, laws, energies, etc., is not adequate at all.

What is known must be related to what is, if we are to have the kind of truth that will save the day. Unless our knowledge is related to God it is basically false and can only lead to final destruction.

The knowledge of God is a knowledge of personal experience. It is based upon a formulate of I believe, I experience, I know, in this order.

The personal relationship to a personal God becomes the integrating principle of all that is learned about creation. To have great knowledge about creation and none about the Creator is a warped preparation for life—and this is the preparation given to the learners of our day.

—JDE

"Music Has The Power"

Methodist Musicians from All Parts of U.S. Meet at Boston University

BISHOP Edwin E. Voigt, of Aberdeen, South Dakota, chairman of the Commission on Worship of the Methodist Church believes that the failure to clearly define the place of music in the life of the church has led to confusion and chaos.

In two addresses at the biennial national conference of the National Fellowship of Methodist Musicians (NAFOMM) at Boston University, July 13-18, he stressed the importance of music to Methodism.

His addresses were highlights in the program of the six-day convention which drew 400 musicians from all parts of the country.

Bishop Voigt said that John Wesley's order of service sent to the Methodist societies in the American Federation in 1784 was never adopted.

"Today," he said, "the orders of service in use are so varied that it is a kind of scandal. Each church does what is right in its own eyes, and the pastor will adopt an order of worship which tends to become set."

Importance of Musician

THE musician has to accommodate himself, not to an official form which runs the danger of being crystallized but to a local order, formal or informal, which is crystallized. The church ought to make up its mind about the context in which it asks the musicians to serve.

"Music has the power to create or heighten certain spiritual moods. In those interludes when people cough and wiggle, and look around to see who came in late, the musician who can improvise can do something tremendous to the spirit of worship.

"What is the prelude supposed to do? Is it a concert, or does it induce in the worshipper the mood of worship? If it is the latter, that is no mean task.

"Here is the love-sick boy, the flirtatious girl, the harassed businessman, the ailing woman, the neurotic and the self-possessed, the meek, the mourning and the jubilant. And the organist has five or ten minutes to call them out of the cares of the world into the presence of God. What an awe-ful task, and wonderful opportunity.

"We cannot have true worship without congregational singing. In the paper-backed song book used in the church of my boyhood, the fly leaf read: 'The devil trembles when he enters a church where everyone is singing.' "

Music Is No Frill

"Anyone who sees the clamped jaws, and the 'make-me-sing-if-you-can' expression on so many faces, can only conclude that the present generation of church-goers is giving the devil many a laugh.

"Our Commission on Worship seems to have discovered that The Methodist Church is not ready to adopt something as formally elaborate as the Mass, or even as the Order for Common Prayer. What seems to be wanted is something simple, direct and comprehensible.

"Here is a lot of unfinished business. Take a Gregorian chant. Is it like ornamental Gothic, just something decorative? In what degree can this, or any ancient form, truly be domesticated in a 20th Century setting? Does the Kyrie Eleison, in word and music, really say "Lord have mercy," to the contemporary mind?

"Our task covers at least these factors: (1) what worship is; (2) introducing the proper musical forms into the service; (3) appropriate musical forms in free churches; and (4) creation of new forms using the idiom of the age.

"No aspect of church activity enjoys more full-scale wars than the subject of music. The chief reason is ignorance on the part of both minister and musician. The preacher is executive officer of a local church, and ignorance in him is the more inexcusable. But he has grown up in the Protestant tradition. The sermon is the essential thing. Music is a frill or a handmaiden.

Training For Musicians

"BUT when the handmaiden gets her moment, she takes off with the wings of the morning, and the director swings his baton like Achilles before the gates of Troy. Naturally, the pastor writhes over the musician's prima donna impulses, and the musician writhes over the pastor's musical tastes.

"Thank God, a new turn has come. The music director and the choirs are finding a place in the sun, not to interrupt the service with a performance, but to deepen the spirit of worship and add that which only the medium of music can supply.

(Continued)

"Training in music is needed by the pastors. Meanwhile, the musical directors for church service also need wider training. The high school band director or the community vocal teacher, though technically competent in their musical specialty, are hardly per se qualified to be in charge of the musical program of the church. Both minister and musician, each becoming theologically and liturgically more sophisticated, will be in a position to co-operate more effectively in making the worship service all it ought to be."

The conference was sponsored by the National Fellowship of Methodist Musicians of which Dr. Bliss Wiant is executive secretary, together with the General Board of Education of the Methodist Church.

Dr. Wiant's post was created only a year ago, under the Division of the Local Church of the Methodist Board of Education to improve music in the 40,000 Methodist churches in the United States.

Methodist Missionary In China

ONE of the principal goals is to have a Minister of Music on the same par as a theologian with the same equivalent of training behind him.

For 28 years Dr. Wiant was a Methodist missionary in China. He taught church music at Yen Ching University, Peking. His work was ended when the Chinese Communists came into power.

Some of the speakers were: Cecil E. Lapo, minister of music, St. Luke's Methodist Church, Oklahoma City; Dr. Herbert E. Stotts, professor of church and community at Boston University, and George Faxon, Dr. James R. Houghton and Max Miller, all of the Boston University music faculty; Philip S. Watters, pastor of Washington Square Methodist Church, New York City; H. Caleb Cushing, minister of music at Centenary Methodist Church, Lynchburg, Va.; William F. Kugel, chairman, Department of Music, Dakota Wesleyan University., Mitchell, S.D.; Miss Edith Lovell Thomas, New York City, lecturer and consultant and Louis H. Diercke, professor of music at Ohio State University.

NATIONAL FELLOWSHIP OF METHODIST MUSICIANS ELECT NEW OFFICERS AT BOSTON UNIVERSITY—Left to right: Mrs. Jean S. Watkins, Fairmount, Va., secretary; Dr. William C. Rice, Baker University, Baldwin, Kansas., president; and J. Edward Moyer, Wesley Theological Seminary, Westminster, Md., vice-president.

Dr. William C. Rice, professor of music at Baker University at Baldwin, Kans., was general program chairman.

Dr. Wiant said the plans are to have meetings every two years.

"Through NAFOMM and the certification of ministers of music," Dr. Wiant said, "the Methodist Church has provided a procedure by which the church musician can become an integral part of the program of the church. For instance, the procedure provides that the minister of music be a member of the church's commission on education, which is responsible for Christian education in the church." *End*

DELEGATES TO THE NATIONAL FELLOWSHIP OF METHODIST MUSICIANS—Following a service of Holy Communion at Marsh Chapel of Boston University, delegates to the 1958 meeting posed for a group picture on the Charles River campus. In all, about 400 delegates attended from all parts of the country. The meeting was held July 13-18.

CHILDREN SING WITH NATIONALLY KNOWN LECTURER ON CHURCH MUSIC—Six children representing their choirs at the Biennial National Conference of Methodist Musicians sing with Mrs. Edith Lovell Thomas of New York City. The children are, left to right: Carolyn Marshall, 241 Howard St., Melrose, Mass.; Robert McIver, Williamsport, Pa.; Robert Rougvie, 59 Belmont St., Quincy; Linda Perry, Benton Harbor, Mich.; Nancy Brown, 1 Neilson Ave., Everett, Mass.; and Alison Carr, 198 Nehoiden St., Needham, Mass.

(By Boston University Photo Service)

METHODIST PUBLISHING HOUSE EXECUTIVES ATTEND NAFOMM MEETINGS—Left to right: the Rev. William K. Burns of Maplewood, N. J.; Dr. Emory Stevens Bucke, former editor of ZIONS HERALD *and Book Editor of the Methodist Church; Walter Seaman, Nashville, Tenn., manager sales division; J. Otis Young, Chicago, Ill., assistant publisher; Lovick P. Alfriend, manager of the Cokesbury Bookstore, Boston, and Dr. J. Otis Young, assistant publisher, Chicago, Ill.*

Boston University Legend

Dr. Marsh Is Still a Vital and Active Personality at 78

by Warren C. Carberg

EVERY UNIVERSITY has a legend but most of them are deeply green with ivy. At Boston University the legend is very much alive.

Anyone who has been in contact with the Charles River Campus during the past quarter of a century or so needs only one guess to come up with the right name.

The writer refers to the past president and the present chancellor, Dr. Daniel L. Marsh. At 78 I found him the same vital, keen and arresting personality that I have known for such a long time.

The day was hot when I journeyed to his apartment at 226 Bay State rd. His duo thermometer registered an outdoor temperature of 90 and an indoor mark of 83.

Yet his exuberant energy and bubbling friendliness seemed completely unaffected by either the heat or the humidity, and there was plenty of both.

That very morning he had attended a meeting of the Board of Directors of the John Hancock Mutual Life Insurance Co., and he had walked the more than a mile to reach the Berkeley st. building.

Composed Alma Mater

FACING those keen blue eyes behind the familiar plain-rimmed glasses and tufted eyebrows. I wondered how he managed to do all the things he has done and emerge from the battle with the figure of an athlete and the alert, mental vigor of a young man.

He gives most of the credit to his ancestors, many of whom reached the four score mark and beyond. His "abnormal" physical strength and endurance stems from a boyhood on the farm and his early morning chores and long hikes to and from school.

When he took office at Boston University at the age of 45 he made a practice of hiking the four miles from his home on Buckminster Rd. in Brookline to his office at the old College of Liberal Arts at 688 Boylston St.

He clocked himself regularly for this distance in 55, 56, and 58 minutes. This time was not wasted. He composed many of his sermons and addresses while striding along the city streets.

Frequently, when circumstances permitted, he called for his secretary and commenced dictation as soon as he arrived. He composed his famous "Alma Mater," while walking.

Built B. U. Campus

BUT anyone who walks past the quarter-mile of solid Indiana Limestone gothic buildings on Commonwealth avenue must realize that Dr. Marsh's poems were composed in stone as well as inscribed on paper. As an administrator he was supreme.

During his regime he rasied and spent more than $15,000,000 on these new buildings. Much of it was raised in big chunks through personal solicitation.

A prominent Bostonian once said that Dr. Marsh is the second greatest money raiser in the history of Boston, surpassed only by Archbishop Richard J. Cushing.

The campus had to be paid for while the buildings were constructed. Furthermore, apartment houses on Bay State rd. had to be reconditioned and transmuted into educational plant and office buildings

This tremendous building program was not done at the expense of the educational program of the university. During Dr. Marsh's 25 years in the presidency, the current operational budget was increased more than tenfold.

When he became president of Boston University in 1926, the trustees took out on his life a 20-year insurance policy in the amount of $200,000, which was meant to serve as a shock absorber while a new president was being found, in the event that President Marsh should die in office.

Since it fell due in 20 years and the President was still alive, the $200,000 provided a generous "dot," for it paid in 1946 while the building operations were in full swing.

More At First Opposed

LOOKING back on this phase of his career, Dr. Marsh admits that the raising of this money was not easy. The proposal to move to the new campus was greeted with indifference, opposition and lack of confidence, as well as a good deal of co-operation.

But Dr. Marsh felt that he was right, as indeed he was, everyone now agrees, and he overwhelmed the opposition with the force and charm of his personality.

But now that it has been done the alumni are in agreement that their "Danny" is probably the only man in the world who could have done it.

Boston University alumni have never been noted for either spontaneity or warmth. They require considerable inspiration, and a little goading even, before they are willing to undertake any project which requires all-out giving, particularly giving that does not relate to their own school.

Dr. Marsh raised a great deal of money in large sums from wealthy and influential friends, mostly by the strength of his own personal solicitation.

For instance, one visit resulted in a gift of $586,000 from the great philanthropist, Willard Hayden. There were of course, many others.

Dr. Marsh Early Riser

ALTHOUGH he has not occupied the post of president, since his successor, Dr. Harold C. Case took over in March, 1951, the demands on his time have been many and he has delivered many noteworthy addresses during the past year.

An ordained Methodist minister, he preached at the church in Washington where Theodore Roosevelt attended while he was president. The service launched the commemoration of the 100th anniversary of the birth of Theodore Roosevelt.

In the congregation were President and Mrs. Eisenhower. The sermon brought Dr. Marsh page one recognition in the *New York Times* and other leading journals.

This Summer Dr. Marsh is writing two brief histories—one, *The Common History of the Methodist and United Brethren Churches*. The book will be used by the Communions on Church Union.

The second history is of the Massachusetts Bible Society for its sesquicentennial in 1959.

During this Summer Dr. Marsh also attends meetings of numerous organizations of which he is a director.

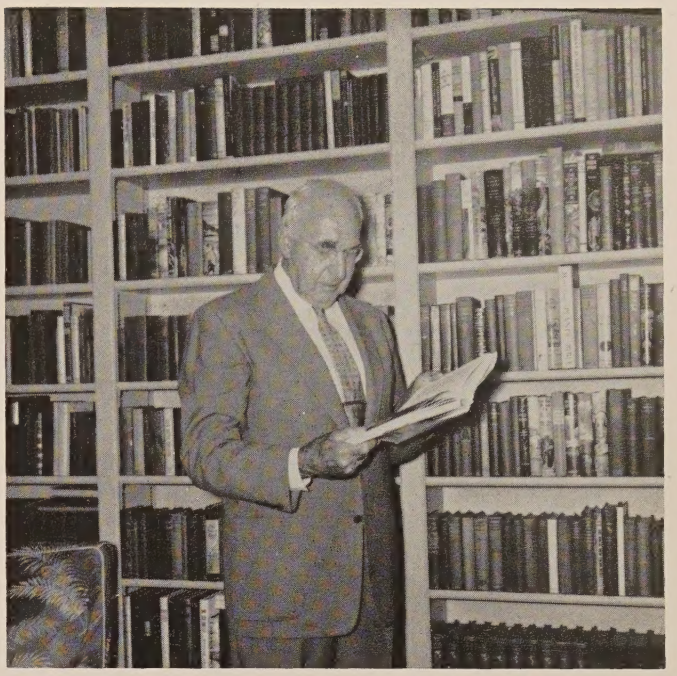
In a sense, Dr. Marsh trains like an athlete. He can still walk a mile in 14 or 15 minutes which is a good pace even for a modern infantryman.

He rises regularly between 6 and 6.30 A. M. His breakfast consists of fruit or fruit juice, two eggs fried in butter (as only Mrs. Marsh can cook them), half a piece of toast and one cup of black, unsweetened coffee. His luncheon is light unless he eats out. In that event his supper consists usually of cereal and milk with a bit of fruit.

Punctuality Watchword

PUNCTUALITY is his watchword and he insists on the same quality in his associates. When Attorney General Biddle spoke at a Boston University Law School Founders' Day dinner at the Hotel Somerset during the war, Dr. Marsh was seen consulting his watch as the 7 P. M. banquet hour neared.

Guests at the dinner included many prominent lawyers, representatives of the American Bar Association and representatives of various law schools.



DR. MARSH at 78 shows the same degree of physical and intellectual vigor as in former years. This summer his literary chores include the writing of two books. Here he is at one of his most enjoyable tasks—literary research in his own library in the chancellery.

When President Marsh inquired where Mr. Biddle was as the hour of 7 struck, Dean Albers replied that he was resting in his room upstairs.

"Well then," the punctual president replied, "Let us go into dinner."

The attorney general arrived soon after The Star Spangled Banner had been sung and the invocation voiced. During the dinner he chuckled to President Marsh who sat beside him: "Now I can understand how you run this university in the black instead of in the red."

During his tenure the doors of his office always remained open.

Words Are His Hobby

ANYONE could see him. He kept all appointments on the minute even those made weeks in advance. However, he had an effective way of terminating visits when they threatened to become prolonged.

He would rise to his feet and extend his hand with a cheery "Glad you could drop in," and the visitor usually took the hint.

He has always contended that the primary purpose of either the written or spoken word is to convey ideas with unmistakable clarity.

This belief has given him a command of forthright, concise, direct prose, that is the delight of any newspaperman. No one who has read a Marsh book, a poem or an address ever had the slightest doubt as to his exact meaning.

(Continued)

One reason for this extraordinary lucidity is his passion for using the right word in exactly the right place. One of his hobbies is a study of the origin of words. Directly behind his desk are several shelves lined with books dealing with this science. There are few words in the English language with which he is not familiar. Just as he knows the genealogy of his relatives, so he can recite in considerable detail the antecedents and origin of English words.

Defines Education

HIS library is well stocked and is constantly used. Dr. Marsh has one of those incandescent minds that are constantly aglow.

In that interesting little volume "The Charm of the Chapel," which was published in 1950 he gives his definition of education.

"Education is the leading out of the individual into a full-orbed, efficient and rightly integrated personality—a personality endowed with the spirit of understanding, enabled to express himself fluently and with precision in his mother tongue, equipped to make a living while he lives the more abundant life, serviceable to society, comfortably at home with himself and with his fellows, and en rapport with the ultimate spiritual realities that lie back of the visible phenomena of the universe."

Despite the educational panic which followed the launching of the Russian Sputnik, Dr. Marsh still holds to this definition. Not that he is unsympathetic to science. Boston University was unknown in the scientific field when he took office.

Whatever science was taught was in one room on the second floor of the old College of Liberal Arts.

When Dr. Marsh concluded his presidency there were two magnificent buildings on the campus devoted to science, teaching and research. These two were the Stone Building on the corner of Commonwealth ave. and Granby st. and the Optical Building at 700 Commonwealth ave. which has since passed out of the hands of the university. In addition, scientific research is being carried out in some of the temporary buildings.

Many Call Him "Danny"

HE believes that a boy or girl should know all about the physical workings of the earth and of the universe just as he knows the garden outside his house.

But, he maintains, he is not educated unless he also knows English literature and history. He must know about the greatest thinkers and poets, and the church fathers and prophets.

"Unless he knows them, he is not educated. The student must be en rapport with spiritual realities. It would be terrible thing if the boy knew only the garden and not the Gardener."

He believes that the predicted tidal wave increase in students is coming but he feels that the tax supported state institutions will bear an increasing share of this educational load.

Dr. Marsh has immense dignity and yet he is a simple, friendly man who can call hundreds of his friends by their first names.

Indeed most people refer to him in their conversation as simply "Danny Marsh," a sure mark of real affection.

While he was president he attended all football games. It was not at all unusual for he and Mrs. Marsh to be serenaded with "Danny Boy" by the band.

His religion has an extraordinary breadth as well as a deep vitality. He is a really religious man. He once said: "We are persuaded that the world needs more catholicity (spelled with a small c) and more protestantism (spelled with a small p). The primary meaning of catholicity is not only universality but also liberality of sentiments. The primary and original meaning of protestantism is to be a witness, to testify, to affirm one's faith or loyalty. What the world needs, I repeat, is more catholicity both in Protestantism and in Roman Catholicism and more protestantism both in Roman Catholics and also in Protestants.

"Let braggadocio and proselyting propaganda be adjourned sine die everywhere. To heed his exhortation will remove the cause of growing tension that menaces the happiness of our country." *End*

The Living Word

by Luther A. Weigle

"Bowels" in the Old Testament

The word "bowels" is used twenty-eight times in the King James Version of the Old Testament. It is used literally in Numbers 5: 22; 2 Samuel 20: 10; 2 Chronicles 21: 15, 18, 19; Psalms 22: 14; 109.18. It is used for the stomach in Job 20: 14 and Ezekiel 3: 3; 7: 19. It denotes the womb in Genesis 25: 23; Psalm 71: 6; Isaiah 49: 1. It denotes the male organs of procreation in Genesis 15: 4; 2 Samuel 7: 12; 16: 11; 2 Chronicles 32: 21; Isaiah 48: 19. "He that shall come forth out of thine own bowels" is an unnecessary and misleading circumlocution for "your own son."

In ten case the word "bowels" is used to denote feelings or emotions. Jeremiah's cry, "My bowels, my bowels!" means "My anguish, my anguish-" (4: 19). Job's plaint, "My bowels boiled," means "My heart is in turmoil" (30: 27). "My bowels are troubled" (Lamentations 1: 20; 2: 11) is better translated "my soul is in tumult."

The King James rendering of Song of Solomon 5: 4, "my bowels were moved for him," is changed by the American Standard Version to "my heart was moved for him." The Revised Standard Version, relying upon a slightly different Hebrew text, reads "my heart was thrilled within me."

"The sounding of thy bowels" is a strange expression concerning God (Isaiah 63: 15); it means "the yearning of thy heart." This entire verse is recast and more correctly stated in the revised versions. See also Isaiah 16: 11.

It is said of Joseph (Genesis 43: 30) that "his bowels did yearn upon his brother," which means "his heart yearned for his brother." Similar expressions are found in 1 Kings 3: 26 and Jeremiah 31: 20.

INSURANCE

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Drive-In Church Proves Success in Easthampton

Everything else rolls on wheels during the Summer months, why not churches?

That's the way the Rev. Roger Angus Barnett, pastor of the Providence Methodist Church in Easthampton, Mass., reasoned his Summer attendance problem, and the results of the past four years have proven that he is right.

Since 1955 the length of the season for his Drive-In church has increased from eight to 15 weeks.

His congregations have averaged well over 200 instead of 30 which would be a fair estimate for his indoor congregations during the hot months.

He is being continually besieged with queries as to the advantages of outdoor worship.

Here are some of them:

1. People like to come because they can wear cool, casual clothes including shorts, etc.
2. Hard-of-hearing can hear over the stereophones.
3. Semi-shut-ins find it convenient because they don't have to get out of their cars except leaving and arriving home.
4. Gives cloak of anonymity to members of other faiths who like to visit.
5. Wonderful for visitors—cars represent many states.
6. Can bring picnic baskets, golf clubs or fishing rods and leave for Sunday of recreation immediately following the close of the service.

These are most of the major advantages. For instance, Mrs. Kate Allyn, 90, is the oldest member of the congregation. She comes to church every Sunday during the year and can't hear a word, that is until the drive-in starts. Then she can hear perfectly.

Her daughter, Mrs. Charles Pomeroy, calls at the Home for Aged Women every Sunday and brings a carload of the oldsters to the drive-in church. Most of these are hard-of-hearing and some of them are blind. An open-air service where all can hear is a Godsend to them.

On a recent Sunday cars had registration plates from Kansas, Virginia, Texas, Nebraska, Canada, New York and from all parts of New England.

The day this writer attended there were 75 cars. Of this number 38 were owned by visitors and 37 by members of the congregation, with a total attendance of 214.

CASUAL DRESS PREFERRED—No one bothers to dress up to attend the Drive-In Church at Easthampton, Mass. Even shorts are acceptable.

PASTOR AND GUEST PREACHER—The Rev. John Hoon (left), now of the Washington Avenue Church, Kansas City, Kansas, was guest preacher at the Easthampton Drive-In Church. At the right is the pastor of the Providence Methodist Church in Easthampton who originated the Drive-In Church in Western Massachusetts.

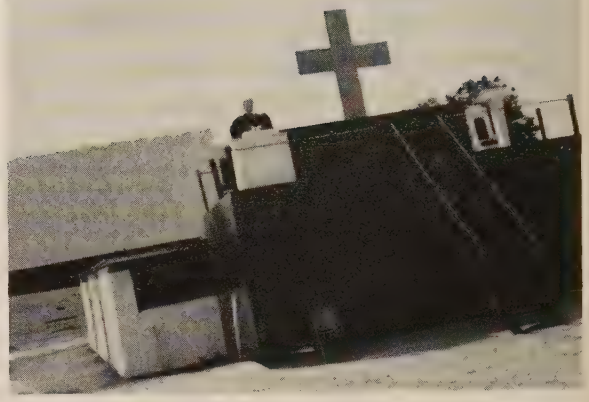
The drive-in church has for a backdrop, beautiful Mount Tom. In front the preacher gazes across the valley to the blue hills of the Berkshires.

There is a Kiddy-Korner for pre-school and grade one children. They range in age from three to seven. In a little fenced-in playyard they sit out the service, digging in the sand and playing with their toys.

The music from hymn recordings is piped through the theatre amplification system. The congregation joins in the hymn singing.

(Continued)

THE KIDDY KORNER—Out on the edge of the Drive-In Theatre grounds is a little fenced-in area which is named the "Kiddy Korner." Here the small fry of first grade and pre-school age sit out the church services while playing with their toys. At the left is the pastor, the Rev. Roger Angus Barnett.



DRIVE-IN MOVIE TRANSFORMED IN 15 MINUTES—The Red-Rock Drive-In Theatre in Easthampton, Mass., is used as an outdoor church during the Summer months by the congregation of the Providence Methodist Church, Easthampton. On this July Sunday the preacher was the Rev. John Hoon of Washington Avenue Church, Kansas City, formerly of Springfield. The mobile, portable altar is mounted on a truck.

Most of the hymn recordings are by professionals but some are produced by the regular church choir. The doxology and gloria patri, which necessitate standing, are omitted.

The service was originated by the pastor. It is an activity of the men's club. The first year they had to face and meet a serious problem, it was simply how to transform a drive-in theatre into a place where worship could be suitably conducted, within a few minutes.

The first year they tried to erect an altar from table tops, but the experiment required the work of too many men and was too slow and cumbersome.

The second year they tried a hay rack. This was only a slight improvement and one of the men strained his back lifting. Then the third year they bought a truck for $40, reconditioned it and welded on an altar with a 20-foot cross which could be hoisted up and down. This portable altar can be installed within 15 minutes. *End*

METHODIST CALENDAR, 1958

National

Sept. 1-3—Annual meeting of the Methodist Federation For Social Action at St. Helena, Calif.

Oct. 17-19—Third National Methodist Conference on Family Life, Chicago.

Oct. 24-26—Seventh Annual Assembly sponsored by the Board of Lay Activities, Buck Hill Falls, Pa.

Nov. 3-8—Biennial National Methodist Conference on Christian Education, Denver, Colo.

Local

August 25-29—Boston Area Pastors' Assembly, Geneva Point Camp, Lake Winnepesaukee, N. H.

Sept. 7—New England Southern Conference Laymen's Assembly, Camp Aldersgate, North Scituate, R. I.

Sept. 21—Worcester, Mass., District Interboard and Workshop.

(Note: Notices for this Calendar must be received well in advance with details of date, time, place and event clearly indicated. Ed.)

Tilton School

Thorough College Preparation
For Boys, Grades 8-12

Established in 1845 by clergymen and laymen of the Methodist Church. Builds character, responsibility, leadership. Small classes. Understanding masters. Christian atmosphere. Graduates now in 40 colleges. 60-acre campus in Lakes Region of New Hampshire. Brick buildings. Large gymnasium with 3 basketball courts. Football, basketball, hockey, skiing, baseball, tennis. Outing Club, Glee Club, Debating, Dramatics. Opportunities for self-help. Early application advised. Catalog.

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GENERAL INSURANCE

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Three Boards Sponsor Regional Conferences

The first of four regional briefing conferences on Christian social relations was held at Mt. Sequoyah, Fayetteville, Ark., during July. The conferences are being jointly planned and sponsored by three general boards—Social and Economic Relations, Temperance, and World Peace. Their purpose is to provide training opportunities for annual conference and district leaders who work in Christian social relations. Other briefing conferences will be: Sept. 16-18, Western region, Salt Lake City, Utah; Sept. 30-Oct. 2, North Central, Chicago; Oct. 28-31, Northeastern, Buck Hill Falls, Pa.

Missionaries Confer On Global Strategy

How the Christian can apply the principles of his faith in everyday living amid the varied cultures of more than 40 countries was discussed by about 450 persons at the 13th annual Furloughed Missionary Conference at Greencastle, Ind., recently. "Living the Faith" was the theme for the conference held on the campus of DePauw University. The meeting brought together virtually all Methodist missionaries who are home on furlough as well as missionaries who are about to leave on their first assignment, Christian nationals studying in this country, and Board of Missions staff members. The conference was sponsored by two divisions of the board—the Woman's Division of Christian Service and the Division of World Missions.

Pentecost Window To Be Installed

A large stained glass window on the theme of Pentecost is scheduled to be installed by next January in the Upper Room Chapel in Nashville, Tenn. The announcement was made by the Rev. Dr. J. Manning Potts, editor of *The Upper Room,* internationally circulated devotional guide published by the General Board of Evangelism. The four main medallions in the center area will depict the first Pentecost. Other designs will show some of the contributions made to the church by leaders of different communions.

Announce Purchase of Captital Tract

A 19-acre tract near American University has been acquired for The Methodist Church's future use as the possible site of a religious center in the nation's capital. Opposite the campus of the university and the new Wesley Theological Seminary, the property is one of the few extensive pieces of land available in the District of Columbia. The tract was purchased for $1,500,000 by the Board of Temperance, which held an option, when it learned that another group was trying to buy the land. The Co-ordinating Council has approved the purchase, and an advisory committee has been named to make a study of the property and recommend methods of financing the development.

Oppose Use of Churches for Segregated Schools

The Virginia Annual Conference has voted *not* to permit the use of its church buildings for segregated schools if and when public schools are closed because of integration. The precedent-setting action was taken recently at the conference's annual sessions in Richmond, but is moral and advisory rather than binding upon local churches. The resolution, adopted overwhelmingly, opposed "the use of Methodist Church property to house any part of, or substitute for, the state school system in the event public schools are closed." Some Virginia communities, anticipating a "showdown" this fall on the issue of integrated public schools, are taking steps to operate private schools in churches and other non-state buildings.

BRUCE L. WILLIAMS of Chicago has resigned as associate editor of *Together* and *The New Christian Advocate,* to become director of public relations for the Southern California-Arizona Conference, Aug. 15. He succeeds the Rev. Crawford Trotter, who has retired from the Los Angeles post he had held for seven years.

•

THE REV. DR. LYNN HAROLD HOUGH of New York, dean emeritus of Drew Theological Seminary, has accepted the invitation of City Temple, London, to preach there Nov. 2, the first Sunday following its rededication services. Dean Hough has been a favorite guest in this historic pulpit through many years.

•

PRESIDENT ERNEST C. COLWELL of the Southern California School of Theology at Claremont was elected president of the American Association of Theological Schools at its 21st biennial meeting in Boston.

•

DEAN ELMER A. THOMPSON of Ferrum (Va.) Junior College is joining the staff of the Board of Education's Division of the Local Church. He succeeds the Rev. R. Delbert Byrum, who resigned to become associate pastor of Grace Church, Greensboro, N. C.

•

MISS LOIS RANDERSON, staff member of the Television, Radio and Film Commission, Nashville, won first place in a radio script writing contest sponsored by the International Society of Christian Endeavor.

•

THE REV. MAURICE A. PHILLIPS, Nashville, has resigned as a staff member of the Editorial Division of the Board of Education to become supervisor of devotional literature in the public relations department of *The Upper Room.*

UNIVERSITY STUDENTS LEARN THEORY AND PRACTICE OF OLD-FASHIONED BROOM, SOAP AND WATER—They've been studying in classrooms all year but learning never cleans a church all by itself, these students believe. Rear: Arthur H. Ratcliffe, Terre Haute, Ind.; the Rev. Carl Ennis, co-director; the Rev. Egbert C. McLeod, pastor of Union Church; Bernita Mogenson, Stanhope, Iowa; Jo Anne Burgoyne of India; front: Donna Lou Munson, Spring Lake, Ky.; and J. Lynne Crusan of New Kensington, Pa.

Students Toil In South End

Perform Laborious Work for Methodist Churches

JO ANNE BURGOYNE, whose grandmother was one of the early Methodists sent to India by the Women's Foreign Missionary Society organized at Boston's Tremont Street Church, has come to this city with a group of students to assist the group ministry in Boston's South End, where 54,000 underprivileged people live under the most trying conditions.

A recent graduate of Asbury College in Wilmore, Ky., Miss Burgoyne is one of 14 students and two directors engaged in a six-weeks work project that includes teaching in the vacation bible schools, conducting playgrounds, and carrying out a religious census that will involve 6,000 calls; painting and cleaning the three churches in the South End Methodist Parish and conducting their own bible study classes.

The little group makes its home at the Charles Hayden Inn of Morgan Memorial where it does its cooking and housekeeping.

The Rev. John E. Barclay, pastor of the Church of All Nations and pastor-coördinator of SEMP, refers to Miss Burgoyne's return to the scene of her grandmother's early religious experiences as an excellent instance of the application of the biblical passage on casting your bread upon the waters.

(Continued)

Visiting students who are working in the South End this summer call on Bishop John Wesley Lord (right). At the extreme left is the Rev. John E. Barclay, pastor of the Church of All Nations and pastor-coördinator of the South End Methodist Parish.

Grandmother B.U. Grad

Miss Burgoyne's grandmother, Mary Stewart, was a graduate of the College of Liberal Arts of Boston University in the Class of 1896. After going to India she married Bishop Breton P. Badley.

Miss Burgoyne's father is now principal of a school in Landour in Northern India in the foothills of the Himalayas at an altitude of 7,000 feet.

She plans to follow the missionary career which her grandmother embraced. Next year she will work for her Master's Degree at the School of Public Health of Columbia University, majoring in parasitology so that on her return to India she can bring modern knowledge to bear in combating hook worm, malaria and other similar diseases common in that country.

She plans to deliver lectures to nurses at such medical centers as Vellore in South India and Labhiani in North India.

The work project is being carried out by the Methodist Student Federation under the sponsorship of the Board of National Missions, Department of Student Work, the Joint Section of Education and Cultivation and the South End Methodist Parish (SEMP).

The students come from Iowa, Michigan, Kentucky, South Carolina, Illinois, California, Pennsylvania, New Hampshire, Missouri, Indiana, and Florida. One girl is from India.

Some of their work is extremely strenuous. They are doing an ambitious job of refinishing and covering the floors of the 100-year-old Tremont Street Church.

They are thoroughly cleaning the old pew cushions of both the Tremont Street Church and the Union Church on Columbus avenue with brooms, vacuum cleaners and cleaning fluids. They conduct playgrounds at Tremont Street and Morgan Memorial, and they teach vacation bible schools at Tremont Street, Union Church and at the Church of All Nations of Morgan Memorial.

Directors of the group are the Rev. and Mrs. Carl Ennis of the Drew Theological Seminary of Madison, N.J. and Faith Abbey of Burlington, Vt.

The South End project is one of a number conducted in Europe, Mexico, and among the migrant workers in this country. One of the girls in the project is Elizabeth S. Grumbles of Sumter, South Carolina.

No Segregation Here

She has had an opportunity for several long talks with the Rev. Egbert C. McLeod, pastor for the past ten years of Union Church on Columbus Ave., the largest Negro Methodist Church in New England.

The Rev. Mr. McLeod originally hailed from the same section of the South.

In the Deep South such conversations would not be possible, she said.

Included are; Berneta Mogensen, Stanhope, Ia.; Anne Lepard, 606 East Chicago rd., Sturgis, Mich.; Donna Lou Munson, Locust rd., Spring Lake, Ky.; Elizabeth S. Grumbles, 104 Brown st., Sumter, South Carolina; Sandra B. Raeburn, 655 Hillside ave., Barrington Ill.; Elizabeth Ann Lueck, 7230 Sunset ave., Fair Oaks, Calif.; Susan E. Warner, Miami, Fla.; Jo Anne Burgoyne, India; William J. Taylor, Festus, Mo.; James A. Brausdorf, 1416 North Logan st., Mishawaka, Ind.; J. Lynne Crusan, 1506 Elm st., New Kensington, Pa.; John T. Hendrick, 1238 College st., Bowling Green, Ky.; Richard W. Slocum, 1910 Monroe st., Pullman, Wash.; Arthur H. Ratcliffe, Jr., 719 Hulman st., Terre Haute, Ind.; Kenneth Rhodes, Galesburg, Ill.; Lee Anne Beukelman, daughter of the Rev. Henry Beukelman, Newton Upper Falls; and Harold W. Garman of Newfane, N.Y., second-year student at the School of Theology, Boston University, who graduated from Cornell University as an Agricultural economist.

End

From Our Readers

Horse and Buggy Gone

I agree with you.

The horse and buggy have gone. Modern highways have replaced dirt roads.

It is time that Annual Conference had a face-lifting.

Let's make it possible for our young working laymen to attend Annual Conference.

Let's keep our pastors in their churches on Conference Sunday.

If I may add another idea to your good ideas, let's ordain all those who are to be ordained, from all four Conferences, at B. U. Field on a Sunday in June!

After Conference is over and our pastors placed, let's follow through on another of your good ideas and pay them a living wage! For a start how about $5,000.00? That is still less than a school teacher with seven years of college gets, but it would be a raise for most ministers.

—The Rev. Robert K. Jones
Maynard Methodist Church
Maynard, Mass.

Anniversary Echo

Yesterday afternoon (Sunday) it occurred to us there might be something worthwhile on television, whereupon we tuned in and apparently heard the last part of a testimonial to Bishop Lord, and it mentioned something about government funds not being used for parochial schools.

We were so happy that some Protestant church had stamina enough to make such a statement over the television to the Roman Catholic Church and all its scheming.

You see, I know their treachery very well from experience. Having borne the name of —— (an Irish name) all of my life, it has worked for me, and at times very much against me.

All my paternal relatives came from Lancashire, England. Then I married a —— (same name as hers) who was a Baptist. He came from Maine, of English descent.

We were very happy, but because of overwork he died. I was left with a little boy for whom it was necessary to plan an adequate education, whereupon I took a business course and finally obtained a position as a court stenographer.

The remuneration was wonderful, the hours were good and the office associates were agreeable until they finally found out I was not a Roman

(Continued on page 17)

"Remember the Sabbath Day, To Keep It Holy"

Dr. G. Vaughn Shedd, Executive Secretary of the Lord's Day League, Has Taught Sabbath Breakers for Decade

Whenever there is a hearing on alcoholic beverages, beano, lotteries or any form of gambling, or any legislation endangering the observance of the Sabbath, a quiet-voiced man with tortoise shell glasses and a thrusting chin is there with a bundle of notes and an endless supply of statistics.

He is the Rev. Dr. G. Vaughn Shedd, a Methodist minister and executive secretary of the Lord's Day League for the past decade.

A septuagenarian, Dr. Shedd has been called by certain spokesmen for the liquor interests one of their most energetic, resourceful and implacable foes.

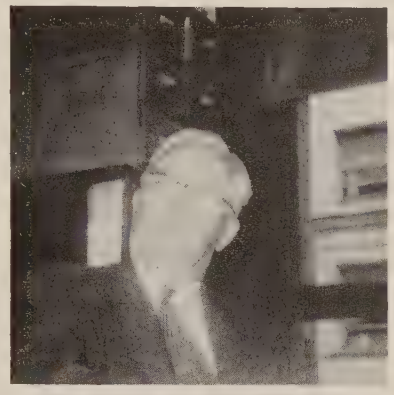
Eternal vigilance is the watchword of his office and he has thousands of friends, some in unexpected places, who call him at his office in the Tremont Temple Building to warn him when an impending move by the gambling or liquor interests is in the offing.

Was a Maine D.S.

A New York stater by birth, Dr. Shedd came to Massachusetts in 1916. He was pastor of a Methodist church in South Walpole until 1919. The following year he was appointed pastor of the Atlantic Church where he remained through 1928. While in this pastorate he attended the Boston University School of Theology where he received his S.T.B. degree in 1922.

From 1928 to 1938 he served a ten-year pastorate in Newton Upper Falls and from 1939 to 1942 he served in the First Church in Melrose.

In 1943 Bishop G. Bromley Oxnam, then resident in the Boston Area, requested that he enter the Maine Conference and take over the duties of the district superintendent of the Bangor District.



The Rev. G. Vaughn Shedd

The Maine job was a challenge. It included the establishment of a workable group ministry in northern Maine and combining the work of some of the pastoral charges.

Then he was offered the post of executive secretary of the Lord's Day League, an organization that has always been in the forefront of the battle against influences that tend to undermine both family and community life. He has never regretted accepting the office.

Ten years ago he was a voice crying in the wilderness. Today his statements carry weight not only among members of the Methodist faith but the League's aims are supported by many Protestant churches, as well as the Boston Archdiocese of the Catholic faith.

However, despite his manifold contacts and friendships with other people he has always put principle first when it seemed to clash with friendship.

Dr. Shedd's favorite biblical quotation is: "Remember the Sabbath Day, to keep it holy—Six days thou shalt labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God."

He points out that the Pilgrims of 1620 set the tradition of Sunday as a day of rest and worship, but the dawn of this century has brought the enemies of the Sabbath in full flood to change the whole character of our nation's life.

"In very few places of the nation is there a Sunday of the old American type left. The day is now commercialized and debased to an opportunity to exploit debased and irreverent people, a time of selfish pleasure in which God is allowed no place.

"So many people are killed on highways, beaches and in places where drinking leads to murder that the day is a symbol of carnage in which the dead are counted over the radio or television.

"It was men and women of such high and holy purpose as the Pilgrims who fashioned our civil respect for God. We are their descendants and must accept the challenge of this worthy and noble purpose.

"The time is here to hold the line against further desecration of the Sabbath," he has said repeatedly.

Last Spring he successfully blocked an attempt by a Springfield group that wanted legislation enacted which would enable them to open stores and warehouses on Sunday. Checked by the Lord's Day League the measure is now before the Federal Courts on a question of constitutionality.

So the fight goes on—the church leading the fight against alcohol and the Lord's Day League supported by nearly all men of goodwill providing a stone wall of resistance whenever a stone wall is necessary. *End*

Putnam Church Observes Centennial

Sunday, June 29, was a wonderful day for the Methodist Church at Putnam, Conn. Primarily, the 100th anniversary is always a day of rejoicing, but particularly so for this church which in fairly recent times has survived two major hurricanes and one fire that burned the building to the ground.

In the terrible hurricane and flood of 1938 damage was caused to the church and to the homes of members. A year later the edifice was destroyed by fire.

Then in 1955 when the city was hard hit by another major flood disaster, the church was used for Red Cross headquarters.

The greatest disaster was the fire.

On May 8, 1939, a spark from a rubbish fire ignited the church and in a few hours little was left of the house of worship.

Men of the church who came to the scene labored to save hymnals and communion silver. Many of them toiled to remove debris and to assist in reconstruction.

The cornerstone of the new building was laid June 16, 1940, and the church was dedicated by Bishop G. Bromley Oxnam, June 20, 1943.

Bishop John Wesley Lord in his sermon at the morning worship service paid a tribute to the heroic ministers and the laymen of the church whose spirit and steadfastness is responsible for the present beautiful church structure. The Rev. Stephen J. Callender, minister, presided.

The Rev. Harvey K. Mousley, district superintendent, pointed out that the church has not only passed through a number of disasters but also has seen its young men march away to a great many wars in which the country has been embroiled since the Civil War.

A highlight of the centennial was the dedication by Bishop Lord of the Mrs. Thomas Rawley Memorial Carillonic bells. The bells were presented to the church by George A. Rawley in memory of his mother who was a member of the church from 1897 to 1937.

The bells have a range of 25 notes and the music making power of 79,462 pounds of cast bells. The presentation of the memorial plaque for dedication was by Stanley R. Evans, chairman of the committee. Mr. and Mrs. George Rawley and members of the family attended.

MEMORIAL CARILLON DEDICATED—Bishop Lord receives the bronze plaque of the Mrs. Thomas Rawley memorial carillon at the Putnam, Conn. Methodist Church Centennial. Stanley R. Evans, publisher of the "Windham County Observer" and chairman of the carillonic bells committee is making the presentation. The bells, costing more than $5,000, were given by George A. Rawley in memory of his mother, who was a member of the church from 1897 to 1937.

Historical anecdotes were told by surviving past ministers. These included: the Rev. Nathan B. Burton, 1922-26; the Rev. Joseph Eller, 1932-33; the Rev. Percy F. Smith, 1946-51; and the Rev. Frederick C. Allen, 1952-57.

Two other past ministers, unable to be present, sent messages. They were: the Rev. F. A. Dyckman, 1934-41; and the Rev. Paul Q. Brooks, 1942-45. Two members of the church who have entered the ministry, the Rev. David Ripley and the Rev. Donald W. Arnold, also participated.

Norbert Hill, conference lay leader from Gales Ferry, Conn.; Herbert McKinney, district lay leader from Manchester, Conn.; and Edward J. Perry, associate lay leader of the Worcester district, extended greetings and congratulations. *End*

"BON VOYAGE" FROM THE NEW TO THE OLD—The Rev. John David Erb, pastor of Copley Methodist Church and retiring editor of ZIONS HERALD, *says goodbye to his successor, Warren C. Carberg, at the airport, just before his plane took off for Europe on July 7. In the center between past and present editors of the 135-year old Methodist monthly is the Rev. Philip H. Steinmetz, director of the Department of Public Relations of the Massachusetts Council of Churches. The Rev. Mr. Erb is chairman of the Department of Public Relations.*

Copley Church Members Give Send-off to Mr. Erb

The Rev. John David Erb, pastor of Copley Methodist Church and retiring editor of ZIONS HERALD, was given a real send-off by parishioners on Monday night, July 7, when he boarded an Air France plane at Logan Airport bound for Europe and the Holy Land.

Because of the uncertain international situation, it appeared that Mr. Erb might have to change his original itinerary which called for visits to Lebanon and the Holy Land.

He carried with him letters of introduction from Henry Cabot Lodge and from Methodist leaders to representatives overseas.

The Rev. Mr. Erb is traveling on a scholarship made possible by a bequest from the will of the late Dr. Charles Stowell.

Part of the group that saw the Rev. John David Erb fly to Europe on the first leg of a journey to the Holy Land, international conditions permitting.

FROM OUR READERS

(Continued from page 14)

Catholic, and what was worse they believed I was a "turncoat," stating that the name of —— had always been Irish. With all my Christian fortitude I tried to be patient with my tormentors, but it didn't work. I was referred to as the heretic, given the most difficult testimony and, when they found it didn't work, then my salary was wiped out of the budget on the strength the city's appropriation had been cut, thereby forcing my resignation.

I tell you this as a true experience of the subtlety of the Roman Catholics because just two weeks from the date of my resignation, a Roman Catholic court stenographer was appointed to my position.

Now, I am working for the Federal government and volumes could be written on Roman Catholicism in Government. Never have I heard so many lies and double talking, all in the interest of the Roman Catholic Church. It seems so good to know that Protestants are beginning to awaken. We only wish that all our ministers would be more fearless and more outspoken relative to the insidious plotting and planning against the administration of our beautiful and wonderful country.

Sincerely,
A STAUNCH PROTESTANT
WITH AN IRISH NAME

Parish of Headwaters

Members Meet

People from a 50-mile area in northern New Hampshire gathered in the little-used, 119-year-old North Hill Church in Colebrook on July 13 for a joint service by members of the Parish of the Headwaters.

The Rev. James F. Quimby, pastor of the Bethlehem, N. H., Church, who served the Colebrook parish 25 years ago when he was beginning his ministry, preached the sermon.

Others participating in the service were the Rev. William J. Davis of Colebrook, director of the Parish of the Headwaters; the Rev. Herbert A. Cooper, pastor of churches at Canaan, Vt., and Pittsburg, N. H.; Deaconess Emaline Cornett, rural worker; Miss Jo Ann McKinney, bible school worker; and Miss Caroline Mick, youth worker.

The Parish of the Headwaters derives its name from the Connecticut Lakes north of Colebrook which form a principal source of the Connecticut river.

The pews are hand hewn versions of those at King's Chapel. Following the service a pilgrimage was made to the grave of Metallah, an Indian, and a former member of the parish.

According to the inscription on his gravestone erected as a memorial by John Emerson in 1950, he died "about 1852." Legend recalls his one great exploit. He became blind while in the woods far from home. Despite his handicap, such was his familiarity with the trees and the trails that he found his way back to his home and his friends, where he received the proper care.

Towns in the ten-year old parish of the Headwaters are: Colebrook, N. H.; Pittsburg, N. H.; Beecher's Falls, Canaan, and Bloomfield, Vt., and Groveton, Stratford Hollow and Stark, N. H.

PARISH OF THE HEADWATERS MINISTERIAL STAFF—Left to right: Miss Jo Anne McKinney, vacation bible school worker; the Rev. Maurice H. Porter, pastor of churches at Groveton, Stark and Stratford, N. H.; Miss Caroline Mick, youth worker; the Rev. William J. Davis, of Colebrook, N. H., director of the Parish of the Headwaters; the Rev. James F. Quimby, pastor of the Bethlehem, N. H., church; the Rev. Herbert A. Cooper, pastor of churches at Canaan, Vt., and Pittsburg, N. H., and Deaconess Emaline Cornett, rural worker.

Miss Arnita Harrison Flies to Convention in Japan

Miss Arnita Harrison, guidance counselor in the Needham High School and a member of Copley Church in Boston, is a delegate to the Fourteenth World Convention on Christian Education in Tokyo, Japan, starting Aug. 6, 1958, exactly 12 years to a day after the bombing of Hiroshima and Nagasaki during World War II.

A member of the delegation representing the Massachusetts Council of Churches, she is one of a group of 1,000 Sunday School teachers, youth counselors, ministers and missionaries and other church leaders from 60 countries. Thousands of Christian education leaders in Japan will also attend.

The convention is being held under the auspices of the World Council of Christian Education and the Sunday School Association, an interdenominational agency. It will coincide with the celebration of the beginning of Protestant Christian teaching in Japan.

A feature of the convention is the presentation of a World Friendship Book to the Japanese representatives made up of signatures of Christian education workers and friends from every continent.

Area Churches

Westboro Church Observes 100th Anniversary Services

The First Methodist Church of Westboro, Massachusetts, Rev. Riley Shirley, Pastor, celebrated its one hundredth anniversary June 17-22. The church was organized Jan. 5, 1858, and for a time services were held in various halls. In 1865 a church was erected on Milk St. but was sold in 1898 and a new one built on Church St. Recently a beautiful house, known as Coldwell House, was purchased to give more room for the growing church school.

Thirty-seven pastors have served the church. Of the nine now living, six were present, and messages were received from the others, as well as from the widows of several. Representatives of families prominent in the building of the second edifice were also present and spoke at the Saturday evening service.

Westboro Night was held Tuesday, the seventeenth, when the townspeople were invited to visit Coldwell House and afterwards to hear a talk on Methodist Shrines in New England, given by Rev. Francis J. Mazzeo of Lynn. An organ recital, given by Mr. Hubert Bower, church organist and director, gave friends from other churches an opportunity to hear the Conn organ which was installed in 1954, the gift of Dr. E. V. L. Whitchurch.

The program on Friday evening was held in the original church building, through the courtesy of Westboro Grange, its present owner. The skit, "Which Shall It Be?" depicting the efforts of the people to choose the most satisfactory church pews, and the showing by reflectoscope of pictures of earlier days, were two of the features.

The banquet on Saturday night was served in the Congregational Church by the Pro Christo Society. In addition to the speeches and letters, there was music by the Hundredth Town Chorus and by Miss Eugenie Boutilier accompanied by Mrs. Marion Lafauce, both former members of the Westboro Church choir. Rev. Edward L. Hoffman was master of ceremonies, and Rev. Richard E. Harding of Wilmington gave the opening meditation.

There were three services on Sunday, with Dr. C. Douglas Hayward of Berkeley, California, preaching at 8.45 and 11.00, and Rev. Howard F. Short of Genesee, Michigan, at the evening service.

An anniversary cake was presented to the church by Mrs. Christine Preston, and expressions of congratulation and good wishes were received from the other churches of the town and from Bishop John Wesley Lord.

THE FIRST METHODIST CHURCH OF WESTBORO (above) celebrated its 100th anniversary June 17-22 with impressive services. Recently, the church acquired the beautiful Coldwell House (below) to give more room for the growing church school.

Historic Medical Mission Dispensary Closes Doors

The 66-year-old Medical Mission Dispensary on Copp's Hill adjacent to the Old North Church closed its doors June 30.

Mrs. George W. Eyeleshymer, president of the Board of Directors, issued a statement explaining the move which read:

"Boston is known as the city of great medical centers, and when an appointed committee made a study and agreed on a report recommending that the medical case load could be carried by other qualified agencies, the Woman's Division of Christian Service decided to close the dispensary at 36-38-40 Hull St., Boston, Mass.

"They have been furnishing better than $30,000 a year, and cognizant of the greater need for medical care in other parts of the country felt that the money could be used to better advantage elsewhere. It is with regret that the dispensary has closed as of June 30, 1958.

"The Board of Directors thank the women for their interest, and want them to know that a 'Christmas in July' party will be held to distribute clothing and toys which are on hand.

"No further gifts are needed. The Board of Directors also thank the doctors who have served the dispensary so well and so faithfully."

St. Paul's Lynn, Favors Rebuilding an Old Site

Members of St. Paul's Church in Lynn, at a meeting held July 21, voted to build a new church on the former site at Union and Chestnut Streets.

Meeting at the Unitarian Church in Lynn, 105 members attending a special quarterly conference also voted to hire a professional fund-raising firm to conduct a campaign to finance the new building.

The old church edifice was destroyed by fire last April. Before actual reconstruction can begin, at least $125,000 must be raised, the pastor, the Rev. Percy M. Hickox, said.

He added that the firm of Kirby Smith Associates of Yonkers, N. Y., will send a representative to Lynn Oct. 2 to begin work on the campaign. The church members also voted to hire an architect to begin drawing up plans for the new structure.

The Lynn Methodist District Conference, headed by the Rev. Willard C. Arnold, must give final approval before the building plans and financial campaign can get under way. Members also voted to purchase a home at 71 Mayfair St. for $20,000 for use as a church parsonage.

Both decisions to purchase the parsonage and rebuild on or near the old site were unanimous. The building committee, headed by Albert F. White, were instructed to have plans for the new structure drawn up. Purchase of the new parsonage was recommended by Harold C. Parker, chairman of the board of trustees.

Nearly $7,000 has been raised for the building fund to date from unsolicited donations.

Manchester, Conn., Church Holds First WSCS Sunday

The South Methodist Church of Manchester, Conn., held its first WSCS Sunday, June 8. The women of the church conducted the service and acted as ushers and greeters. The morning message was presented by Mrs. Frank Brooks of New York City, immediate past president of the Woman's Division of Christian Service.

Other participants were: Mrs. William Mercer, lay reader; Mrs. Robert Pratt, offertory prayer and notices; and Mrs. Earl Trotter, prayer. Mrs. Walter Briggs, president of the local WSCS, introduced the speaker. Ushers and greeters were past presidents and officers of the WSCS.

THE REV. FRANK GULINELLO, pastor, preaching from the pulpit of the new First Methodist Church in East Weymouth shortly after its dedication by Bishop Lord last April.

Area Pastors' Assembly at Geneva Point, Aug. 25-29

Methodist ministers from all parts of New England will attend school at Geneva Point Camp, Lake Winnepesaukee, Aug. 25-29, for four inspiring days.

The Boston Area Pastors' Assembly is sponsored by the Department of In-Service Training of the Methodist Church, Dr. J. Richard Spann, director, and the four annual conferences of the Boston Area.

Bishop John Wesley Lord will direct the morning devotions. Dr. Hoover Rupert, senior minister of the First Methodist Church, Jackson, Mich., will deliver a series of lectures on the general theme: "Today's Pastor Faces His Task."

The Rev. Robert H. Hamill, pastor of the Wesley Methodist Church, Madison, Wis., will discuss the theme: "For This Gospel I Was Appointed A Preacher." The Rev. Tracey K. Jones, Jr., administrative secretary for Southeast Asia under the Division of National Missions, Board of Missions of the Methodist Church, will deliver a series of lectures on the theme: "The Philosophy of Modern Missions."

The Rev. Lester L. Boobar, of the Chestnut Street Church of Portland, Me., is dean of the Assembly. Other officers are: the Rev. Paul Stauffer of Concord, N. H., assistant dean; the Rev. Robert F. Shippee of Plymouth, Mass., registrar; the Rev. Delphas S. Barnett of Whitinsville, treasurer; the Rev. Herman M. Meisner, Wellfleet and Eastham, auditor.

The Rev. Wilbur C. Ziegler of Milton is recreational director. The Rev. Harold J. Rowley of Houlton is publicity director and the Rev. Joseph H. Crocker of Allston is assistant director.

Serving on the Board of Managers are: the Rev. J. Norman Barrett of Manchester, N. H., president; and the Rev. Elwin L. Wilson of Bangor, Me.; the Rev. Lester L. Boobar, Portland, Me.; and the Rev. Harold L. Yates, Rumford, Me., representing the Maine Conference.

Representing the New England Conference will be: the Rev. H. Daniel Hawver, Somerville, Mass., and the Rev. Oliver Drake, Lynn; and representing the New England Southern Conference will be: the Rev. C. Homer Ginns, Fall River, and the Rev. Harvey K. Mousley of Norwich, Conn. Representing the New Hampshire Conference will be: the Rev. Ray H. Cowen of Andover, N. H.; the Rev. J. Norman Barrett of Manchester, N. H.; and the Rev. William R. Keeffe, Manchester, N. H.

Methodist Historical Societies Meet

Dr. Edwin Prince Booth of Boston University was the banquet speaker at the annual meeting of the Association of Methodist Historical Societies of the Northeastern Jurisdiction, held June 17 and 18 at the South Methodist Church in Manchester, Connecticut.

Dr. Booth spoke on "Memory and History." Presiding was Dr. Frank B. Stanger, pastor of the Methodist Church in Collingswood, New Jersey The Rev. Lawrence F. Almond, host pastor, was the devotional leader, and was assisted in arrangements by Nelson Richmond, chairman of the local church Historical Committee.

Attending the two-day session were representatives from the six areas and twenty conferences of the jurisdiction. Reports were made concerning the activities of all the conference historical societies of the jurisdiction. The Rev. J. Rex Shepler of Lynn gave a paper on "Methodism in Southern New England," and Mr. Frank Mullen spoke on "Methodism in Manchester."

DR. FRANK B. STANGER

Decorates grave of Thomas Spencer, Manchester, Conn., on June 18.

Two locations of unusual historical interest featured the historical tour which took place on Wednesday afternoon. Herbert J. McKinney, local church lay leader, conducted the Society members to the grave of Thomas Spencer, a man who brought a Methodist preacher to his home in East Hartford in 1790, and was responsible for helping to found the early Methodist society that year, out of which grew the Methodist churches in Manchester and East Hartford.

The closing feature of the tour was a visit to the house in Tolland in which Bishop Asbury held a Conference of preachers in 1793, and where he stayed on later visits. Mrs. Tilden Jewett, the owner, served as hostess.

Dr. Maurice L. Bullock was elected a member of the executive committee of the Association. Other officers include the Rev. William Hackett of Delaware, vice-president; the Rev. C. Wesley Christman of Peekskill, N. Y., secretary; and the Rev. Wallace H. Harris of Philadelphia, treasurer.

End

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State Drys Nominate '58 Candidates at Clinton

Guy S. Williams of Worcester, for many years an outstanding dry leader, has been nominated by Massachusetts prohibitionists as their 1958 candidate for governor.

The Rev. Mark R. Shaw of Melrose, a Methodist minister, New England secretary of Democracy Unlimited, and editor of *Peace Action*, was nominated as candidate for U. S. Senator. Others nominated for state office at the state convention at Clinton, July 12, were: the Rev. Harold E. Bassett of Clinton, lieutenant governor; Mrs. Julia B. Kohler of Boston, secretary of State; Warren C. Carberg of West Medway, editor of ZIONS HERALD, treasurer; John B. Lauder of Revere, auditor, and Gustaf B. Nissen of Concord, attorney general.

Mrs. Kohler, a local preacher and a member of Copley Methodist Church in Boston, is president of the WCTU. Warren C. Carberg, former Boston newspaperman, is also director of Methodist Information for the Boston Area.

Methodist Youth Workshop at the Ridge Aug. 23-29

The Boston Area MYF Workshop sponsored jointly by the Methodist Youth Fellowships and the Annual Conference Boards of Education of the Boston Area will be held at Rolling Ridge, North Andover, Aug. 23-29.

The aim of the workshop is to develop a strong connectional youth program in New England Methodism by training sub-district, district and conference officers and counsellors.

The workshop also provides a cooperative approach through which the four annual conferences of the Boston Area of the Methodist Church share together in a common emphasis on youth work.

Representing the four conferences are: New Hampshire Conference, the Rev. Vernon French, Franklin, N. H.; New England Conference, the Rev. Forrest L. White of Reading; New England Southern Conference, the Rev. James White of Danielson, Conn., and Maine Conference, the Rev. Alfred H. Ives of Gardiner, Me.

From the Cabinet

by Clarence F. Avey
Superintendent, Springfield District
New England Conference
The Methodist Church

One disconcerting aspect of church life today, especially among Methodists, is the kind of answers we make to the problems before us. If for example, we are declining in numbers or failing in evangelism, or falling below an adequate standard of giving, our unfailing answer is to set up more committees or hire more personnel. So much is this the fact that we are in danger of illustrating what a recent writer has called "Parkinson's law"; namely, when you're perfectly organized, you're dead!

Our solution is invariably to set up more machinery. The contention of this article is that we are not suffering from a deficit of either organization or personnel. Rather, we are suffering from a lack of spirit.

There are times when undoubtedly we need to appoint a new committee, or add more workers. But we cannot escape the uncomfortable conclusion that if we had more spirit, we should not need so much organization. In fact, we can multiply organization to the point of diminishing returns, where it is too expensive or too cumbersome for what it produces.

If membership is falling off, or we are failing in stewardship, a new committee or a new executive secretary will not be a final or effective answer. We must go far deeper, or we cannot go much farther than we are at present. Dr. Robert J. MacCracken, of New York's Riverside Church, has given cogent expression to this conclusion in a recent sermon: "It is not money the church needs most today. It is not social idealism. It is not intellectural acumen. It is power. And there is no way to power except through a deepened spiritual experience."

Our technique today is to keep an expanding program, and then to engage in a frantic search for enough leaders to carry out the enlarged plans. We create more Christian tasks than we have Christian workers to fulfill them. Would it not be better to make sure just exactly how much consecrated leadership we have available, and then fit the program to the personnel in sight to bring the work to successful conclusion? As it is now, our way of working gets us into a tension-producing predicament that endangers good fruits from our endeavors.

It is hard to escape the feeling that if the people called Methodists could only find a renewed zeal, a fresh experience of the wonder-working power of God in the human soul, we should not need so many committees. We should not need to attend so many everlasting committee meetings on good causes that cannot be brought to pass because we are spiritually depleted and inadequate.

Perhaps we should find a renewed release of power if we should give ourselves to a practice of the religion of the Holy Spirit. There is a welcome revival of thought about, and reference to, the reality of the Spirit in our times. By and large, however, the Church is still in the same state of spiritual experience as the followers of John the Baptist whom Paul met at Ephesus. We have "believed," but we have not "received."

The form of religion is evident—all too evident—but the dynamic is sadly missing. It is comparatively easy to keep up an organization, set up new committees, multiply personnel, but it is desperately hard to produce that spark of life which makes organization a mere incident, rather than the main issue.

Perhaps we should be asking ourselves, can Methodists be identified today by their message? What elements of uniqueness are left in our preaching and teaching? Are we simply delivering to our congregations a set of washed-out generalities? One wonders if we have not forgotten our roots—the spiritual fervor and impulse which produced the Methodist movement in the beginning. What did we put into the stream of history that was not there before? Certainly not new doctrine. Rather, new devotion to and appreciation of old but forgotten fundamentals. Wesley described it as "plain, old Scriptural religion," what was already in the tradition of the Church, a neglected and abandoned power.

The clarion call to Methodists today is to move ahead once again to the great power-producing elements of the Christian religion!

A few years ago Dr. Albert E. Day appeared at a session of the New England Conference, with a glowing presentation of what was to be a "spiritual life movement" in The Methodist Church. As he talked, one felt that here was the essence of what is needed in our generation—lives rooted in the practice of prayer, serving out of the overflow of vital Christian experience.

What happened to this movement, we do not know. We do know that the need is still with us, and that there is no other answer.

Dr. E. Ray Speare Cited

Dr. E. Ray Speare, noted Methodist layman and one of the grand old men of Boston University, has been cited by the Rev. Elmo F. Young, pastor of the Newton Centre Methodist Church, for his service to that church and to the community.

The citation said: "Through a long and fruitful life of service and devotion to the Newton Centre Methodist Church you have lifted high the banner of Christ.

"You have given dedicated leadership in the Church and Community. You have done much to bring the Church and higher education into creative and responsible relationship. You have been sensitive to the needs of others, a friend of youth, a loyal trustee of the benefactions of others, a generous donor, a wise counsellor of pastors and colleagues, a Christian of vision and a consecrated steward of time and talents. Your fellow Methodists salute you with profound gratitude and appreciation."

Conference Trustees Seek Scholarship Applications

The trustees of the New England Conference will award Stowell scholarships to qualifying ministers of the conference who qualify, according to the terms of the bequest.

Among other requirements, a minister must be a member of the New England Conference filling a regular charge and he must be under 55 years of age.

Applications for 1959 scholarships must be in the hands of the president of the board, the Rev. D. Joseph Imler, 36 Bellevue Rd., Belmont, 78, Mass., before Oct. 1, 1958. Previous applications are now invalid. Those interested in going next summer must make application again even though they have applied in previous years.

It was the intention of the late Dr. Charles Stowell, a member of St. Paul's Methodist Church in Lowell, that Methodist ministers of the New England Conference appointed under the terms of his will, should have an opportunity of visiting the Holy Lands.

Along the Asbury Trail in New England

by John Rex Shepler

East Greenwich, Rhode Island

East Greenwich, Rhode Island, is one of the oldest Methodist societies in New England, dating its founding from 1792. In 1791 and 1792 Jesse Lee made two tours into the state of Rhode Island, projecting a circuit to which a preacher might be appointed.

At the first Lynn Conference of 1792 Bishop Asbury appointed Lemuel Smith to what was termed the Providence Circuit. But the first fruitage during the ensuing year took place in Warren and Greenwich, with sixteen members being reported from Greenwich at the next Conference. These two places then became centers of the circuits to which preachers were appointed, and from that time to this Greenwich has been in the appointments, sometimes connected with Warren, but generally as a separate station.

The local tradition is that Bishops Asbury and Whatcoat preached here in 1800 on their way from New York to Lynn. This tradition fits in with the route which they followed, though unfortunately the Journal is too scanty to prove the point.

Crowning the hill which rises above the town are the buildings of East Greenwich Academy. From here it is possible to see Fall River, Bristol, and Newport on the other side of beautiful Narragansett Bay. The Academy, which has always been closely connected with the church, dates back to the year 1802, when it was founded as Kent Academy, the first school of its sort in the state. It was backed by leading citizens of the area. Its first charter indicates a high appreciation of Christian education, though it was not at first a church school.

The trustees' records of 1808 list the quarterly tuition rates for the various courses, which were two dollars for reading and spelling, two dollars and fifty cents for arithmetic with bookkeeping, three dollars for English grammar, and so on. The most expensive course was astronomy and geography, with the use of globes, which was three dollars and fifty cents.

The first session of the Providence Conference (New England Southern) met in 1841. At once the Conference acted to obtain the Kent Academy property, and later that year it became known as the Providence Conference Seminary. The policy of the Methodist Church at that time was as far as possible to have one school under the fostering care of each Conference. At one time there were eighty such seminaries in Methodism.

One of the real distinctions of the Academy has been its engagement of Professor Eben Tourjee, a Methodist layman, as musical director. In 1859 he opened here the first conservatory of music in America, and the name of the Academy was changed by legislative act to "Providence Conference Seminary and Musical Institute." Tourjee became the founder of the New England Conservatory of Music in 1870, and continued as its director until his death in 1891. At that time the Conservatory was in Franklin Square.

In 1884, when for a short period the school passed out of the hands of the Conference, the name was changed to East Greenwich Academy, as it is today. The school is controlled by a board of trustees, and the Conference holds trust funds of $70,000 for its benefit. Many leaders in the churches have profited by the Christian educational advantages of East Greenwich.

New Industrial Relations Chaplain Is Appointed

The Rev. Luther E. Tyson, pastor of the Grace Church in Haverhill, has been appointed to succeed the Rev. Emerson W. Smith as chaplain of Industrial Relations of the Boston Area, effective Aug. 1, it was announced by Bishop John Wesley Lord.

The Rev. Mr. Smith has been elected associate secretary of the Board of Social and Economic Relations of the Methodist Church, with headquarters in Chicago.

The Rev. Mr. Tyson is a graduate of the School of Theology of Boston University. He majored in philosophy and social ethics under the late Dr. Edgar Sheffield Brightman and Dr. Harold L. De Wolf. He was awarded his S.T.B. degree in 1947. He attended the graduate school for two years, majoring in social ethics.

He became associate pastor of a Congregational Church in Needham and served in this capacity for a year. He joined the New England Conference of the Methodist Church and in 1950 became pastor of St. Stephen's Church in Marblehead.

He served in this church until 1954 when he was appointed pastor of Grace Church, Haverhill, in the New Hampshire Conference where he is serving at the present time.

The Rev. Luther E. Tyson

While he was in school he held a variety of jobs that ranged all the way from digging ditches to selling household appliances and managing a firm that specialized on refrigeration sales and services. This business experience has helped him in church administration.

He married Mary Griffiths in Fort Lauderdale, Fla. They have two children, Joanna, 6 and Jonathan, 4. The new industrial relations chaplain has worked on committees that have handled labor disputes both in Marblehead and in Haverhill.

In the latter city he has headed a committee of social action of an active ministerial association, which has played a prominent part in the settlement of various labor disputes.

The Rev. Mr. Smith was appointed by Bishop Lord six years ago as the first Protestant minister to make a full-time career as an industrial chaplain in the United States.

His ministry has been carried out in strife-torn negotiation sessions where words unfamiliar to the ministry often fly. During his unusually successful ministry he enjoyed the full confidence of both labor and management.

Florence Louise Nichols

by Grace B. Newton

"I have nothing to say—goodbye!" The world was not as small as it is today when Miss Florence Nichols made this characteristic response to a request for a special message on the occasion of her retirement, in 1925, as principal of Isabella Thoburn College. She could have given a thrilling account of long, fruitful missionary service during an era when to span the world in a matter of hours was unheard of.

Born in Lynn, Massachusetts, October 27, 1865, the life of Florence Louise Nichols, in spite of handicaps, was destined to be lived in the service of her Lord. The years from 1889 to 1892 were devoted to earning A.B. and Master's Degrees from Boston University, then graduation from the Deaconess Training School.

On August 27, 1894, Miss Nichols sailed for India to assist Miss Isabella Thoburn, founder of the college in Lucknow which bears her name. Incidentally, Miss Thoburn also had the honor of being the first missionary to be sent out by the Women's Foreign Missionary Society. The influence and personality of Miss Thoburn and, likewise, that of a native pupil and teacher, Lilabati Singh, guided Miss Nichols in her development in missionary service. Ill health interrupted three years of teaching, necessitating her return home with a firm belief that her missionary service was over. However, after a year's rest, Miss Thoburn felt she should have another chance and urged her return to the college.

On arrival at Bombay Florence Nichols learned that her principal was going to America to raise funds for the college and that the principalship was to be placed in her hands. She writes: "I felt like turning around and running home; I had never imagined the college without Miss Thoburn!" In a few months Miss Nichols faced responsibility alone for Miss Singh, too, was called to America to aid in the fund-raising campaign. On the return of these two great teachers, when their mission had been accomplished, Miss Nichols once again turned to teaching, but not for long; death claimed Miss Thoburn and her loyal assistant became principal in fact.

While in 1908 it was evident that for reasons of health her work in India was over, Miss Nichols' service to the missionary cause continued in another capacity, that of Corresponding Secretary of the New England Branch of the Women's Foreign Missionary Society in charge of work in Japan, helping our missionaries solve some difficult problems in school work. Surprisingly, again in 1920 Florence Nichols accepted a call from Isabella Thoburn College where she remained in active service until 1927.

In June of 1956, after residing many years in Reading, Massachusetts, Miss Nichols moved to the Deaconess Home in Concord, where she delighted other guests in the Home with vivid accounts of her missionary experiences, until she answered the Higher Call on February 4, 1958, at the age of 92, many miles removed from her beloved college. While her speech, at times, may have been brief and abrupt, there is no mistaking the quality of timelessness of her influence, evidenced by these words of tribute from India—". . . we thanked God for her who actually gave us Isabella Thoburn College campus"—a fitting memorial to a life spent in Christian service.

End

Bishop Lord Officiates at Auburndale Building Rites

Bishop John Wesley Lord officiated at a service of thanksgiving for the new educational building of the Centenary Methodist Church, Auburndale, Mass., on Sunday afternoon, July 20.

Formal dedication services for the partly completed building will be held this fall. Following this service there was a reception for the Rev. and Mrs. Sydney Adams. The Rev. Mr. Adams leaves the end of the month to assume his new duties as executive secretary of the New Bedford Council of Churches.

He will be succeeded on August 1 by the Rev. Roland W. Junkins who has been pastor of St. Stephen's in West Roxbury.

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APPOINTMENTS

The Rev. Roland W. Junkins, pastor of St. Stephen's Church in West Roxbury, has been appointed pastor of Centenary Church, Auburndale, effective August 1, according to an announcement by Bishop John Wesley Lord.

He will succeed the Rev. Sydney Adams, who has accepted the post of executive secretary of the New Bedford Council of Churches.

In the Maine Conference, the Rev. Harold J. Rowley, pastor of Methodist Churches in Houlton and Smyrna Mills, Me., has been appointed pastor in Presque Isle and Mapleton, Me., effective Sept. 1. The Rev. Richard Arnold, pastor of the Beacon Street Methodist Church in Bath, Me., has been appointed pastor of Methodist Churches in Lincoln, Howland and Mattawamkeag in Maine, effective August 27.

New supply pastors in the New England Southern conference include: Providence District; the Rev. Jacke C. Harris of Holbrook, who is serving as associate director of the National Conference of Christians and Jews, with headquarters in Boston, was appointed supply pastor of the First Methodist Church in Abington. Harry L. Starbuck was named as student supply pastor of the Methodist Church in Hingham.

Wesley R. Berman was appointed supply pastor in churches in North Haverhill and East Haverhill, N. H., in the New Hampshire Conference, Northern District.

The Higher Call

MRS. WILLIAM F. KOONSEN, 70, widow of the late Rev. William F. Koonsen, died at her home in Barre, Mass., on Sunday, July 20, after a brief illness.

She was the former Mabelle Fay Kingsley, the daughter of the late Rev. and Mrs. B. F. Kingsley of the New England Conference. She was married at Barre May 9, 1916. Her husband died in 1947. Funeral services were held Tuesday, July 22, and interment was in Pine Grove Cemetery in Lynn.

HENRY K. WONG, 55, prominent Methodist layman, died June 26 at the Maine Medical Center in Portland, Me., after an illness. He was chairman of the drive for the new Thornton Heights Church in South Portland.

He was a member of the famous Wong family in China who were among the first supporters of Sun Yat-sen in his battle to create the Chinese Republic.

Owner of the Pagoda Chinese restaurant, Mr. Wong was a member of the Maine Restaurant Association and the Governor's Safety Council, a 32nd degree Mason, and a member of Hiram Lodge, A.F. & A.M.

Born in China, he returned to his native country as a boy and enrolled in Canton Christian College. He married an American girl about 14 years ago. Surviving him are his wife, Lenore, and three children, Donna, Richard and Daniel.

Officiating at the funeral were: the Rev. Edward F. Allen, pastor of the Thornton Heights Church and Dr. Teyhi Hsieh, former Chinese ambassador to the United States. Interment was in Evergreen Cemetery.

Area Women Attend WSCS Fifth Assembly

Mrs. Harvey Erickson, president of the Woman's Society of Christian Service of the New England Conference, and Miss Caroline Evans, Youth Delegate, were among the 10,000 Methodist women attending the Fifth Assembly of the Woman's Society of Christian Service in St. Louis, Missouri, May 6-9, 1958.

Miss Evans is an active member of Wesley Church, Worcester. She is at present a student at Clark University. She has been active in the Junior Red Cross, and as an outstanding graduate was awarded the D.A.R. medal for Good Citizenship.

She has taught in the Church School, served as pianist for Church School classes and for the M.Y.F. worship services, sung in the choir, and participated in many local and state-wide Youth Fellowship activities.

Others representing the Conference were Mrs. Warner C. Danforth, vice-president of WSCS; Mrs. Edson G. Waterhouse, Secretary of the Wesleyan Service Guild; Mrs. Halbert E. Pierce, Jr., president of the Boston District WSCS; Mrs. Melvin Lawrence, president of the Lynn District; Mrs. Beaumont A. Herman, president of the Springfield District; and Mrs. Maurice Wheeler, vice-president of the Worcester District. Miss Karen Beck, of Wesley Church, Amherst, was named alternate for Miss Evans.

The Assembly, which was planned by the Woman's Division of Christian Service of the Board of Missions of The Methodist Church, was attended by church leaders from this country and overseas, home and foreign missionaries of the Woman's Division of Christian Service, and deaconesses of The Methodist Church. The theme of the Assembly was "Christ's Message for Today."

Stevensons Honored on 25th Wedding Anniversary

More than 400 parishioners and friends crowded the main sanctuary of the Mt. Bellingham Methodist Church, Chelsea, on Thursday evening, June 12, to surprise the Rev. and Mrs. Joseph A. Stevenson on their 25th wedding anniversary.

They had been brought to the church on the pretext that their advice was needed on proposed renovations to the church kitchen, but when they walked in they found the church loaded with well wishers.

The program began with a religious service led by C. Spurgeon Thistle, lay leader. Also participating in the services were some of Mr. and Mrs. Stevenson's closest clerical and lay friends. These included: the Rev. Gordon S. Kenison, pastor of the First Congregation Church in Everett; the Rev. J. Rex Shepler of Lynn; Mrs. Robert Howe, chairman of the celebration and president of the local WSCS. Harold I. Power, life-long friend and popular soloist, sang. The benediction was pronounced by the Rev. Dr. William A. Geldert, pastor of the First Baptist Church in Chelsea. Donald G. Butt was organist. In the church parlor the Stevensons were joined by Mr. and Mrs. Roland Snook, Allen R. Stevenson and C. Spurgeon Thistle to form a reception line.

Blind Student Supports Family and Wins Degree

BLIND FATHER OF TWO CHILDREN RECEIVES DEGREE AT BOSTON UNIVERSITY. Vernon Boyd of Attleboro, Mass., is a member of the Centenary Methodist Church.

A young blind student—who worked his way through college while supporting a family—has received his Bachelor of Science degree at Boston University.

Vernon Boyd of 244 South Main Street, Attleboro, Mass., who has been blind since the age of two, financed his education in diverse ways: working in an optical factory nights, tuning pianos on weekends, and getting some private financial assistance. In addition to this, he found time to sing with a dance band and appear ocasionally in night clubs. He is a member of the Centenary Methodist Church in Attleboro.

The 25-year-old Boyd, father of two children, completed the professional requirements at Boston University's School of Public Relations and Communications in the normal junior and senior year periods. He passed all his courses and rarely missed classes although he commutes daily from Attleboro.

May See Again

Contrary to espousing the practices of taking notes in braille or recording lectures, Mr. Boyd said, "I find that I can absord the lecture material just by listening."

He added that when reading was necessary, two friends volunteered to read his assignments to him. "My examinations are dictated and I type the answers."

This may not always be the case. Mr. Boyd, who can see some shadows when objects are brought very close to him, has recently been encouraged by Boston eye specialists that there is an outside chance he may see again.

However, regardless of what his chances are of seeing again, Mr. Boyd is proceeding to make an active and useful life for himself. With the help of several Boston University professors he has started operations for a small specialized mail order business on Tremont Street, Boston, Mass.

But that's not all. Mr. Boyd also intends to organize and supervise special children's parties and functions. He plans to speak on "the blind citizen's role in industry and society," as well as recite poetry for civic organizations.

Prior to coming to Boston University, Mr. Boyd attended Perkins School for the Blind and the University of Ottawa in Ontario, Canada, where he majored in English and speech.

He enrolled in the communication arts division at Boston University's School of Public Relations and Communications in 1956 where he was able to sharpen his talent for creating children's stories and songs for young people.

He has already written several short stories for children and published a short book, *Forgotten Angel,* in 1954.

This year, over station WBUR, the Boston University's student-operated frequency-modulated radio station, he produced and directed his own show, "Song Chest," in which a local Boston station has indicated a commercial interest.

Looking back over his two years at Boston University, he said that the opportunity to have his own show at WBUR gave him immense pleasure and an opportunity to express his ideas and interests.

The Boyds have two children, a girl, 3, and a boy, 7 months. He explained that there is no real difficulty in maintaining the "Ivy League Look" because his wife sets out his wardrobe for the entire week and each morning he selects the clothes set out for that day.

With many accomplishments to his credit in the past, Mr. Boyd is looking forward to an even brighter future.

End

Smokestacks and Steeples

by Clair M. Cook
Executive Director,
Religion and Labor Foundation

I suppose the closest Americanism to the French "au revoir" or the German "auf wiedersehen" is the phrase, "I'll be seeing you." After more than two years of steady weekly production, this column is going to say "au revoir" for a few weeks until September. So—after a little respite and vacation—we'll see you later. In the meantime, have a good vacation yourself.

Institutes for Both Labor and Church

Summer for the trade union movement has come to mean increasingly summer institutes, labor schools, and emphasis on education. The same kind of emphasis characterizes many of our churches—religious education and play combined in all manner of youth camps; training institutes in playground settings, frequently elaborate cottage-mess hall-auditorium villages, sometimes accommodating several hundred persons at a time, usually with lake and beach facilities; and—most often around Labor Day— regional denominational clergy gatherings for inspiration and learning under the leadership of national staff experts in such fields as worship, theology, pastoral counselling, and social action.

For instance, the Council for Christian Social Action of the United Church of Christ—the merged Congregational-Christian and Evangelical-Reformed denominations—is sponsoring four "Christian Social Action Institutes" during the month of July. Each a week long, with identical program and four of the same staff members, the institutes are meeting in California, Wisconsin, Massachusetts, and at Oberlin College in Ohio. Four major issues are up for consideration by each of the groups, one a day following an introductory day on Biblical and theological foundations for social action. The four topics are "Faith and Daily Work," "Housing for All," "Social Welfare" and "International Affairs."

The Common Denominator

Now, as one of the relatively few persons, I suspect, who has attended both church and labor summer institute weeks, I would venture to say that most of the church people would be vastly surprised and more at home than they would have believed, should they sit in a labor school — where housing, social welfare, and international affairs are likewise frequent topics. By the same token, it would give some labor leaders a remarkable awakening to attend such a church-sponsored week and find that labor has no monopoly on concern for bettering the lot of people in these areas, and others, of our common concern.

As to Biblical and theological foundations, the trade union movement too has a sort of innate theology of its own—at least a grounding of theory, implicit more often than taught—a sort of dogmatic rationale as to the reasons for its concern. Put them together, and they are not incompatible; for essentially, both stem from the concern that men should be whole men, that human dignity should be enhanced, that all persons are fundamentally equal in rights and privileges and responsibilities.

Summer is a great time for us all, n'est-ce pas? So until September—au revoir.

WANTED — Woman (35-45) as Man Friday for busy executive of Protestant welfare agency in large city. Must be good typist, capable of using or learning dictaphone. Some night work in 40-hour week. Capable minister's widow would be ideal.
Write c/o ZIONS HERALD,
581 Boylston St., Boston 16, Mass.

TWO MINISTERS needed by Protestant welfare agency in New York City working with seamen of all nations, one with knowledge of Dutch. Must be men with sense of mission.
Write c/o ZIONS HERALD,
581 Boylston St., Boston 16, Mass.

Dr. Pollard Defends Hydrogen Bomb as God-Made

Dr. William G. Pollard, executive director of the Oak Ridge (Tenn.) Institute of Nuclear Studies and assistant minister of St. Stephen's Episcopal church in Oak Ridge, says that "God made hydrogen bombs in profuse abundance" even before history began, and therefore civilization had better consider how to live with the weapons rather than try to ban them.

Speaking on the "Christian Man in the Atomic Age," the scientist said it was "illogical" to protest both the "God-created power" and the United States testing it in bomb form when it was a matter of enlightened self-interest and defense.

Admitting that each additional atomic explosion would add to the level of atomic fallout, Dr. Pollard said there were other factors—all concerning the survival of Western civilization—to be considered first.

"A mistaken decision by the President, Congress and the AEC (concerning the bomb), made on the basis of genuine, but drastically naive morality," he warned, "could easily result in condemning vast areas of the world to a tyranny and barbarism besides which that of Hungary would pale into insignificance."

From the moral standpoint, he said, what faced the world was the choice of the lesser damage done to it. "All one can do is to examine each proposed new test on its merits, demand of those who propose it the most exhaustive justification, and then try to decide," he said.

Asserting that modern life at its best is a hazardous business, Dr. Pollard said "the widspread application of modern measures in public health and sanitation may, in fact, be retaining undesirable genes in the human species on a scale far greater than those attributed to mutations from the excess radiation of nuclear fallout.

"The question is not whether scientists should or should not engage in work which leads to atomic energy developments," Dr. Pollard said. "The real question is how can man, finite, perverse and sinful creature that he is, find the power and wisdom to inhabit a world in which such fearful powers of destruction exist. This is sound Christian theology, a statement of fact, and the reality of our situation."

Television and Radio

by Maureen E. Mills

Considers Effective Use Of TV and Radio in Religion

In a recent article appearing in *BFC News*, publication of the Broadcasting and Film Commission of the National Council of Churches, Dr. S. Franklin Mack, executive director of the Commission, considers five basic questions relating to the use of radio and television in religion.

Regarding the question, "What is our purpose?" Dr. Mack reaches the conclusion that these media are best used for specific purposes. This is because they are potentially able to reach certain people and do certain things better than any other means, while, at the same time, their very nature prohibits them from doing all things effectively.

Our purpose, Dr. Mack suggests, is "to plant seeds rather than to reap a harvest; to supplement rather than to substitute."

The second question posed is "To whom do we broadcast?" In line with the ability of television and radio to reach certain people more effectively than any other means, Dr. Mack feels that the preference should be given to the seekers of truth, the careless or indifferent, those who are in a mood of self-examination, or are in need, rather than using the media primarily to "confirm the saints in Zion."

In answer to the question, "How can we use the media?" comes the following opinion. The nature of the programs is determined by the answers to the two previous questions. In other words, featuring church services or religious personalities who have never been in demand outside church circles is not the way to attract persons who are indifferent to religion.

The fourth question posed is "With what assistance?" Dr. Mack likens broadcasting to the sowing of seed, some of which falls on good soil and some on rocky ground. He points out a need for cultivation or follow-up in the area of religious broadcasting and cites the new *Talk Back* series as a deliberate attempt to find the answer to this question.

Finally, the question, "With what resources?" is considered. Dr. Mack's belief is that, when the first four questions have been solved, this last will be no problem—that when we have determined our purpose we will find the resources, both financial and creative.

American University To Offer Telecourse

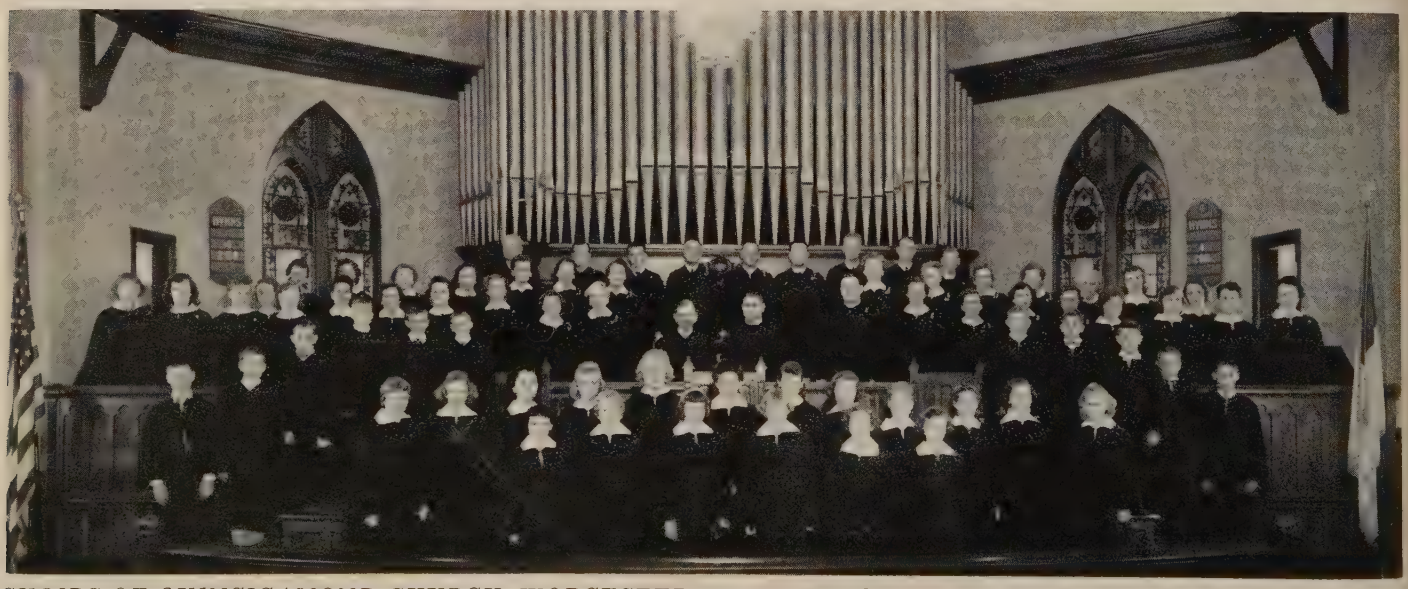
The American University, Washington, D. C., in co-operation with WMAL—TV and the Council of Churches, National Capital Area, will teach the first accredited college telecourse in the area, beginning in September.

"The Life and Teachings of Jesus" will carry two hours of college credit and will run for approximately 30 weeks. It will have the same requirements in assignments and sessions as other university courses. Home viewers will attend an orientation session and take the final examination on the University campus. There will also be a studio class.

Dr. Edward W. Bauman, University chaplain and an ordained Methodist minister, will be the instructor. Dr. Bauman came to the university in 1957 from the Utica, Ohio, Methodist Church, where he served as minister for four years.

His book, *Intercessory Prayer*, has just been published by The Westminster Press in Philadelphia. He received his S.T.B. degree magna cum laude from the Boston University School of Theology in 1951. As top graduate of the seminary class, he was awarded the Jacob Sleeper Fellowship for advanced study and received his Ph.D. from the Boston University Graduate School in 1954. His thesis topic was " Intercessory Prayer in the New Testament and in Modern Thought."

Dr. Bauman has taught comparative religion, introduction to the Old Testament, Christian Ethics, and church history at the university, as well as courses on Jesus.



CHOIRS OF QUINSIGAMOND CHURCH, WORCESTER, Mass.—The three choirs usually comprise about 35 per cent of the morning congregation at the Sunday worship service. The Temple Choir, more than 40 in number, range from two to 46 years of continual service. Last year two members died with a combined service record of more than 90 years. The Epworth and the Chancel Choirs are also active. Ernest J. Reopel, Jr., has been director for 14 years.

HISTORIC PICTURE—This photograph shows members of the New England Centenary Convention held in Boston in 1866. During an intermission in the convention, the delegates were grouped in front of the Old Elm, or Great Elm, as some have called it, for this picture, shown above. The tree was full grown, even when Chickatabut was chief sachem and when he rested in its shade with members of its council before 1630. It was blown down about 20 years later. No key to the identity of those men in the original picture exists, but it is believed that in it are the most prominent Methodists of that day and some of the first founders of Boston University. Under this Great Tree George Whitefield, preached in 1740 and Jesse Lee in 1790. This fall the Methodist Historical Society will place a plaque on the site of the Old Elm in commemoration of Jesse Lee's first sermon there July 11, 1790.

GROUNDBREAKING AT ARLINGTON HEIGHTS—Impressive services marked groundbreaking ceremonies for the educational building of the First Church, Arlington Heights, Sunday afternoon, June 1. Left to right: the Rev. Willard C. Arnold, superintendent of the Lynn District; Bishop John Wesley Lord; the Rev. Newell S. Booth, Jr., pastor, and Charles M. McEwen, lay leader.

Calendar Clippings

Like Calls To Like

If you walk as a friend, you will find a friend,
Wherever you choose to fare.
If you go with mirth to a far, strange land,
You will find that mirth is there.
For the strangest part of this queer old world
Is that like will join with like,
And who walks with love for his fellow man,
An answering love will strike.
If you walk in honor, then honest man
Will meet you along the way,
But if you be false, you will find men false,
Wherever you chance to stray.
For the good breeds good and the bad breeds bad;
We are met by the traits we show.
Love will find a friend at the stranger's door,
Where malice would find a foe.
For each of us builds the world he knows,
Which only himself can spoil,
And an hour of hate or an hour of shame,
Can ruin a life of toil.
And though to the utmost ends of the earth
Your duty may bid you fare,
If you walk with trust and a friendly heart
You will find friends waiting there!

—EDGAR A. GUEST

"Trinity Union Herald"
Trinity Union Methodist Church
Providence, R. I.

One Last Wish

The jury had deliberated for several days and finally filed back into the courtroom. "Have you reached a verdict?" the judge asked the foreman.

"We have, your honor," was the reply, "but in order to make this trial as fair and agreeable as possible we'd like to ask the defendant one question."

"Go right ahead," said the judge.

Turning to the prisoner, the foreman politely asked, "Do you want AC or DC current?"

—AL SPONG

"The Marksman"
St. Mark's Methodist Church
Brookline, Mass.

Why We Have Sunday Worship

To help hearts know and find God;
To gain strength and courage for walking the hard ways of life.
To provide an instrument for human expression of prayer and praise to God;
To guide to an understanding of the meaning and destiny of life;
To create a desire for worthy living;
To stir sympathy for the needs of others;
To arouse "righteous indignation" against the wrongs of the world and a "holy zeal" for righting them.
To point the way to be and to do good;
To kindle noble enthusiasm;
To share the joys of Christian fellowship;
To calm fears, increase faith, and sustain undying hope.

Who Is Kidding Who

"Vain as a peacock," you remark,
While jealous as a green-eyed shark.
"A crazy loon" is your abuse,
When you're made out a silly goose.
And "he's a dirty skunk," because
The sly old fox out-smarted was.
"She's just a copy-cat," you said.
You—gossip like a parrot spread.
Ask yourself this question, do—
Tell me—WHO IS KIDDING WHO?

You say that she's a stubborn fool;
But you're determined, as a rule.
To you, he is a stingy man;
But you are thrifty, when you plan.
His thoughts are radical by far.
You—a liberal thinker are.
They're too extravagant in taste;
Yet you're generous when you waste.
Ask yourself this question, do—
Honest—WHO IS KIDDING WHO?

Do you believe the things you teach?
Always practicing what you preach?
"Live to serve" or just "serve to live"?
Forever take and seldom give?
Is that one a perfectionist
On the right way to insist?
And do you censure and condemn
Another's fault, 'tho you have them?
Ask yourself this question, do—
Really—WHO IS KIDDING WHO?

—CHARLES W. CASE

The Broadway "Visitor"
Broadway Church
Somerville, Mass.

Good Manners in the House of God

Come into the Sanctuary early.
Go forward and leave the rear pews for late-comers and strangers.
Move over and make room for others desiring to share your pew. Act as though you are glad they have come to worship.
Be reverent and prayerful.
Participate in the Worship Service.
Keep eyes front. You are a worshipper, not a reporter. Deepen the interest by being interested and by concentration on the Service.
Share a hymn book or bulletin when necessary.
At the close of the worship hour, greet the persons next to you.
Take your bulletin home, and mail it or hand it to someone during the week.
You can make new people and strangers want to come back.

—First Methodist Church,
Anderson, Indiana

Bookcase

The Witnessing Community, Suzanne de Dietrich, The Westminster Press, Philadelphia, Pa., $3.75—180 pages. This clear and stirring book brings a new perspective to the continuing question of how God's people should face the world of their time and how they should fulfill their function in it. Using the method of Biblical theology, Suzanne de Dietrich traces the record of God's purpose to make the church a witnessing community as seen in the story of His People. Over the years of this record a twofold temptation has remained in many ways the same; the temptation to conform to the world; and the temptation to live in self-contented isolation. Today these temptations are recognized in all quarters as threatening both the individual and society.

Where Delinquency Begins, Guy L. Roberts, John Knox Press, Richmond, Va., 157 pages, $3.50—Delinquency begins in the home. It is an outgrowth of fear, indifference and inner confusion. The Church is concerned with these problems, and its access to the home places it in a unique position to "play the most vital role of any agency in the enlargement and enrichment of family life and thus in the prevention of delinquency." Just how the Church may assume this vital new role and what methods are available to it, is the subject of this book. Exciting steps have already been taken in this direction. Others are being planned as more and more churches become aware of the vast opportunity that awaits them.

The Spiritual Message of Hebrews, Pearl Vass, F.R.C. Greenwich Book Publishers, New York City, 150 pages, $2.75. The theme of this eloquent book is spiritual evolution—man's continual advancement through successive incarnations toward the Kingdom of Heaven. She believes that God has divided the history of man into two parts; the first part began with the creation of of the human race; the second part will end with man's attainment of ultimate perfection as exemplified by the Holy Trinity, and his realization of life eternal.

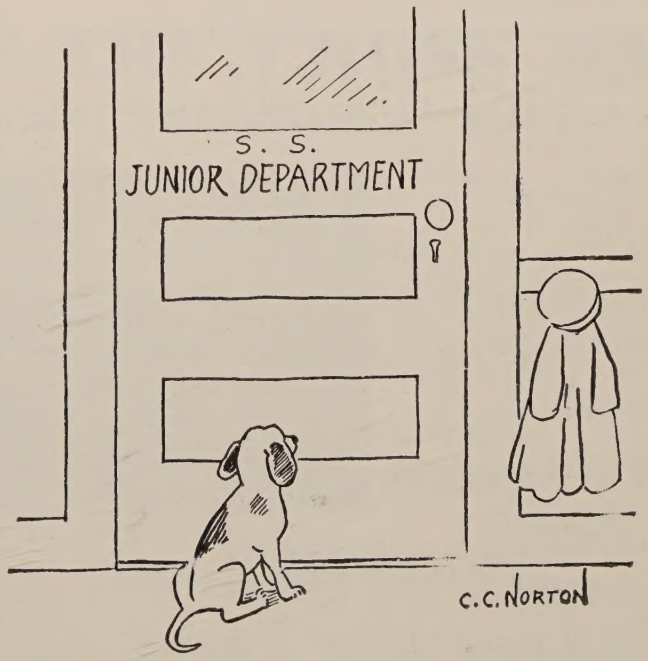
The Wall Between, Anne Braden, Monthly Review Press, $5.00 Monthly Review Press, New York City, 306 pages. This book is a helpful contribution towards the understanding of racial relations. It is an absorbing volume by a writer of outstanding talent. It will be read for its sheer drama as Uncle Tom's Cabin was read. Notwithstanding and, more likely, because of its appeal to ordinary readers, Anne Braden's factual account of what happened in Louisville will endure for decades as an outstanding contribution to sociology.

The Old Home, Mabel H. Huse, Meador Publishing Co., Boston, 69 pages, $2.00—The book tells about the old Moody home in West Newbury where Caleb Moody took his bride three centuries ago. The book was written to show the wonderful answers of prayer and of what Christ has meant to the owners of this house over a period of 300 years. Mrs. Huse said that in this old house God was honored and loved. "My prayer is," she writes, "that the readers of the book will realize that they too can serve their generations as Christian patriots."

Marriage Happiness Or Unhappiness, Tom, R. Blaine, Dorrance & Co., Inc., Philadelphia. $2.50—197 pages. This volume is as fascinating as a novel, as inspiring as a good sermon and as educational as a course in marriage counselling. It shows the happily married how they can be happier. It points out the causes and the remedies for marital unhappiness. The author, a trial judge in more than ten thousand divorce cases, says there is no such thing as a divorce problem. He believes that we have a very serious marriage problem but one that can be solved.

The Ancient Library of Qumran and Modern Biblical Studies, Frank Moore Cross, Jr., Doubleday Inc., New York City, $4.50, 184 pages. The discovery of the Dead Scrolls is the major archaeological find of our times. Frank Moore Cross, Jr., has had access to four times as much of the available material as have the writers of the first books on the subject—four-fifths of all the known scrolls. He is the leading American scholar on the international research team working with the ancient manuscripts. Thus he is singularly equipped to write this illuminating book.

Faith For These Troubled Times, Denson N. Franklin, with an introduction by Bishop Clare Purcell, Fleming H. Revell Cd., Publishers, Westwood, N. J. $2.00, 123 pages. The developments and problems of our age are coming so thick and fast that it has become more tempting than ever to give way to despair and escapism. Denson Franklin faces these problems with illustrations that amuse or forcefully reveal the truth through an unexpected twist, or that bring inspiration. He describes the problems that we face today—the conflicts, burdens, frustrations, and loneliness, and he points the way out.



HE COULD TEACH US LOYALTY AND PATIENCE

BIBLE CLUE PUZZLE

by

W. P. Keasbey

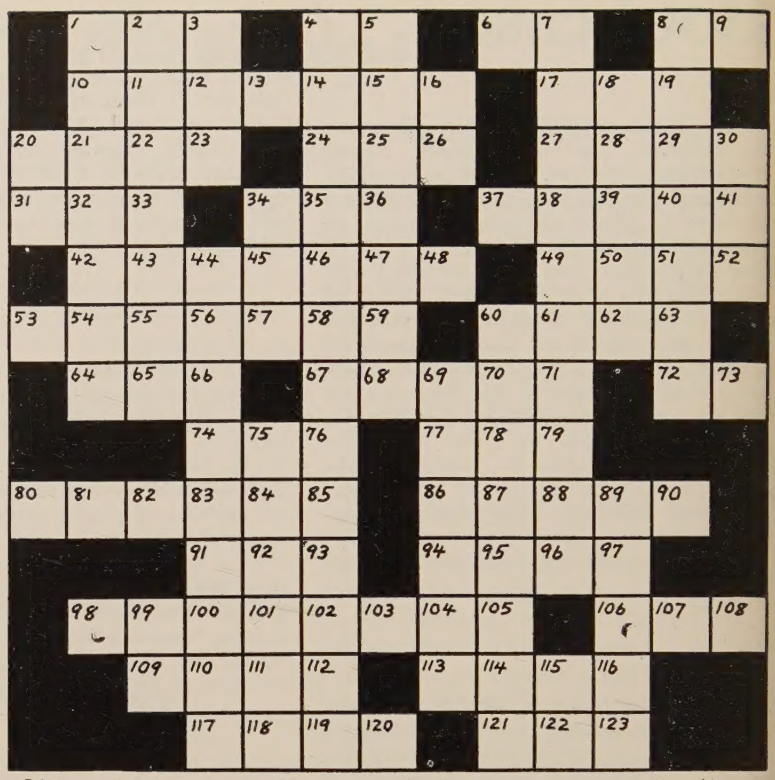
INSTRUCTIONS

To solve the puzzles, fill in the missing words in the Scripture clues. Under each letter of these words you will find a number. Write each letter in the square in the diagram which contains the same number as the letter. When you have written all the letters in their proper places, you will be able to read a memory verse of Scripture.

The Scripture references are taken from the King James Version of the Bible.

Answer for last month:

Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? (Isa. 58: 6)



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OUR HOPES TRANSCENDED

Number 7

1 . . . How often would I have gathered thy children together, as a .... doth gather her brood under
121 79 54
.... wings, and ye would not! (Luke 13: 34)
94 29 33

2 At the end of three years thou shalt bring forth all the .... of .... increase
113 12 71 23 100 116 20 6 42 68
the same year, and shalt lay it up within thy gates. (Deut. 14: 28)

3 Why do the .... rage, and the
49 19 95 109 65 111 76
people .... a vain thing?
44 123 4 84 60 31 104 (Ps. 2: 1)

4 The Lord is far from the wicked: but he
.... the .... of
90 53 102 11 34 77 110 98 70 35 18 66 48
the righteous. (Prov. 15: 29)

5 And they gave .... their lots; and the
106 32 57 26 81
lot fell upon ....; . . .
112 69 96 22 114 82 39 27
(Acts 1: 26)

6 And withal they learn to be idle, wandering
.... from house to house; and not only
115 1 92 2 13
idle, but .... also. . .
55 75 45 14 117 52 36 9 (I Tim. 5: 13)

7 If I .... my glittering sword, and mine hand
86 78 15 64
take hold on judgment; I will render vengeance to mine enemies, and will .... them
99 43 10 50 108 93
that hate me. (Deut. 32: 41)

8 And he stayed yet other seven days; and again he sent forth the .... out .... the ark; (Gen. 8: 10) 105 25 51 28 63 73

9 Upon .... there is not his like, who is
47 21 103 3 87 made without fear.
(Job 41: 33)

10 And he left them, and entering into the .... again departed to the other side. 5 67 88 101
(Mark 8: 13)

11 For unto us a child is born, unto us a son is given: and the .... shall be
91 107 119 58 40 30 74 38 24 62
upon his shoulder: . . . (Isa. 9: 6)

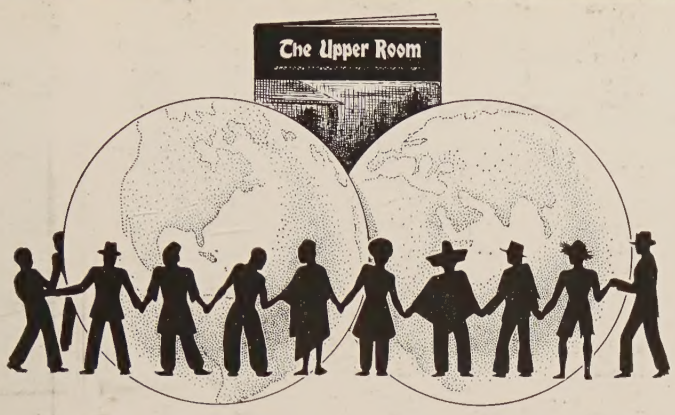
12 And it came to pass, when we came to the ...., that we opened our sacks, and behold, 122 16 83
every man's money was in the mouth of his sack, . . .
(Gen. 43: 21)

13 And for his ...., there was a continual diet
41 8 120 80
given him of the king of Babylon, . . . (Jer. 52: 34)

14 . . . If thy presence go not with me, carry us not up
.... (Ex. 33: 15)
97 17 61 89 56

15 But be .... with sandals; and not put on
85 37 72 59 two coats. (Mark 6: 9)

16 And they gathered it every morning, every man according to his eating: and when the sun waxed
...., it melted. (Ex. 16: 21)
46 118 7



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VETERANS OF THE CROSS DAY

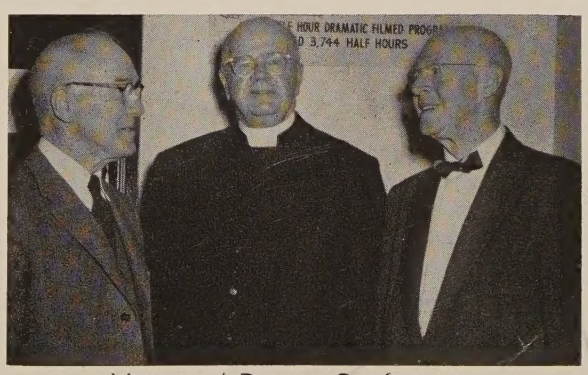
"THE HEART-THROB OF THE CONFERENCE" (Bishop Lord)

The Day!

"Conference shall select a Day in Honor of Retired Ministers and in Recognition of the Church's obligation for their Support. . . ."

(The Discipline)

A Time-Honored Habit!



Veterans' Day at Conference

When?

"That October 25, November 1 or 8, or the nearest possible Sunday be Veterans of the Cross Day in all our Churches. . . ."

(N. E. Conference)

Repeat It in Your Church!

For Our Retired Ministers, Their Widows and Orphans

Preachers' Aid Society of the New England Annual Conference of The Methodist Church

Executive Secretary MAURICE L. BULLOCK 581 Boylston Street, Boston 16, Massachusetts

BOSTON AREA PASTORS' ASSEMBLY

Aug. 25-29

Geneva Point Camp

Lake Winnipesaukee, N. H.

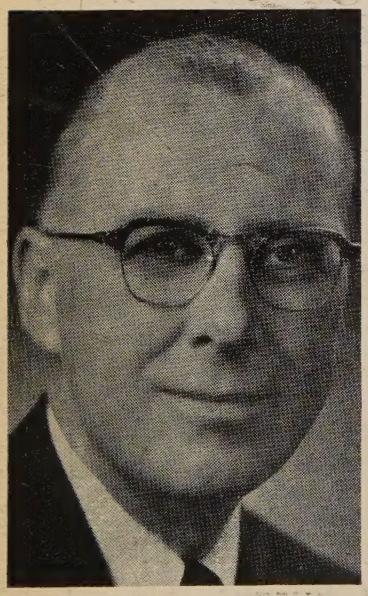
"Today's Pastor Faces His Task" — Dr. Hoover Rupert

"For This Gospel I Was Appointed a Preacher" — Rev. Robert H. Hamill

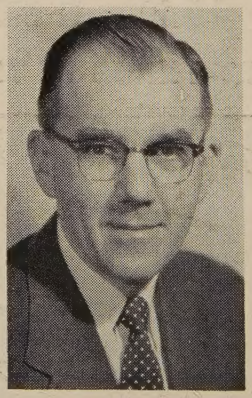
"The Philosophy of Modern Missions" — Rev. Tracey K. Jones, Jr.

Chapel Messages by Bishop John Wesley Lord

The Rev. Lester L. Boobar
Dean of Assembly



Dr. Hoover Rupert



Rev.
Robert H. Hamill

Rev.
Tracey K. Jones, Jr.

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